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1836

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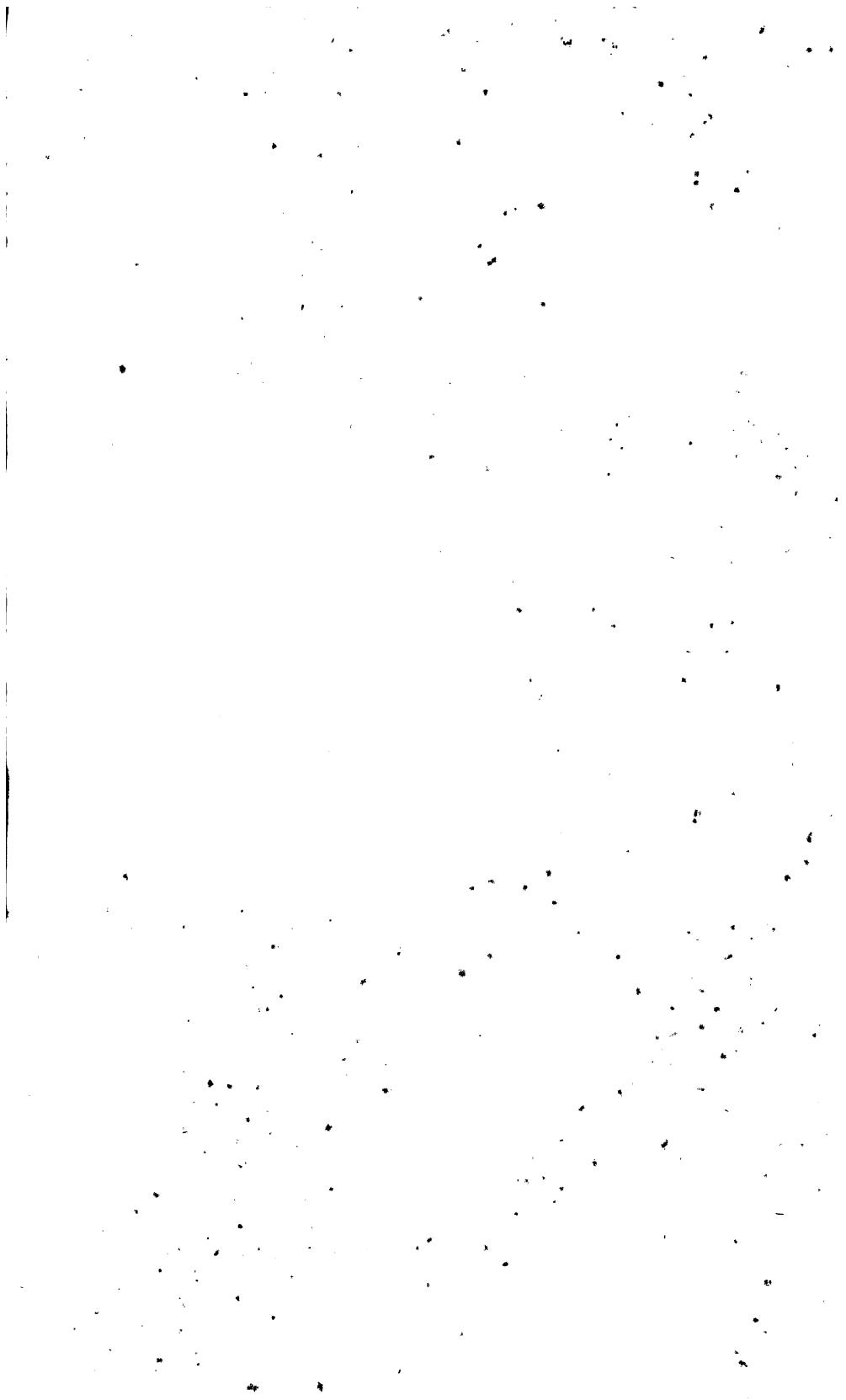


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THREE LECTURES
ON
LIBERAL EDUCATION.

BY
JOHN SNELLING POPKIN, D. D.

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ADVERTISEMENT.

The following Three Lectures were delivered in the way of office, and are now published by way of occupation. They are of a general character, treating chiefly of the manner of Instruction, and of the matter of Education. If they be found acceptable, I shall be gratified; and more so, if useful. If not, I must bear my own burden.

JOHN S. POPKIN.

Cambridge, July 4th, 1836.

LECTURE I.

THE name of SAMUEL ELIOT, the munificent Founder of the Professorship of Greek Literature, is extensively known, and highly respected, for his strong and vigorous intellect, his judicious and successful operations, and his active and effective benevolence. I was his townsman, and we all knew Mr. Eliot's zeal for good works ; and I think these significant words of the Apostle may be aptly and justly applied to him : "zealous of good works." The design of this Foundation is obvious, and is understood to be that of engaging a person, and a succession of persons, in the permanent study and instruction of the Greek Language and Literature. Or, in the words of the Law on the subject : "It shall be the duty of the Professor to cultivate and promote the knowledge of the Greek Language and of Greek Literature." This generous purpose and donation show the high sense, entertained by an enlarged and enlightened mind, of the importance of the study to a liberal education, and to the Christian Religion. The interest of learning held a high place in his estimation ; but, doubtless, the highest object and motive was to promote the knowledge of that language, in which the volume of divine truth and grace was composed and is preserved ; and in which the faith and the

sentiments of its living and dying martyrs are recorded for a testimony to all succeeding generations.

The regulation and direction of the Office were referred to the highest authorities of the University; and their Ordinances, we are informed, were approved by the Founder. The duties prescribed and implied are formidably extensive and arduous. The Professor "shall give public and private lectures, as the Corporation may determine, on the genius, structure, characteristics, and excellencies of the Greek language in the purest age of the language, and in the period succeeding, not neglecting the state of it in modern times; on the principal Greek authors, taking notice of the Greek Fathers and ecclesiastical writers; and on the interpretation of the Septuagint Version, and of the Greek New Testament, especially so far as such interpretation may be aided by a knowledge of Greek." He "shall give private lectures or exercises to such of the graduates and undergraduates, as may come under his care, in which he shall assign portions of Greek authors to be studied by the pupils. In these exercises it will be his duty to explain and illustrate the work under consideration; to observe the sentiments, spirit, style, and general execution; the imagery and rhetorical beauties; that the University may send out alumni, who possess a discriminating knowledge of the renowned productions of Grecian authors, and the powers of the Grecian language."

These duties, to be taken in their full measure, and executed with happy success, require high and bright talents, and strenuous and unremitted exertion; a force, and extent, and versatility of genius, an apt-

ness and correctness of taste and judgment, which are no common portion of human nature. Viewed in all their nature, and relation, and extension, they require an almost incompatible combination of powers and of labors; an untiring industry, a keen accuracy, an ardent investigation, a solid judgment, a rapid execution, a happy expression; and to crown all, to make his works and his words impressive and effectual, one must have a hearty, overweening and overbearing enthusiasm. He must have a wide comprehension and variety of knowledge. He must be a grammarian, a rhetorician, a logician, an historian, a politician, a philosopher, natural and moral, a mathematician and a poet. At least, he must have a good taste for poetry, eloquence, and elegance; for a chief object of these studies is presented in the poetry, eloquence, and elegance of a people the most celebrated for genius and taste in the world.

Such being the objects presented, and the talents required, one may well be inclined to shrink from the undertaking. It is a work not for one man alone, but for many to employ themselves in divided and distributed labor. An industrious and learned German, as I understand, gives a course of lectures on a single book of no great dimensions. But Professor Dalzel writes in his Lectures: "There are still extant near three thousand Greek books, and about sixty only in Latin, exclusive of those written by the moderns." I have not made the enumeration, nor know by what rule it was made, whether authors, or works, or fragments, or volumes, are counted. But still, I think, the number of authors and works extant is great, even if those be not counted, of

whom only a few fragments remain. The time also and space, through which the whole study extends, is measured by the ages and the regions of the world. Including the Septuagint Version of the Hebrew Scriptures, and the interesting period of Modern Greece, it reaches from the beginning of the world to the present time. In its relations with India and the Sanscrit, and with all Asia and Europe and their languages, with Egypt and all Africa, it spreads from the Ganges to the Atlantic Ocean. And in the connexions of history and mankind, in the comparison of languages and modes of communication, it might be extended from the extreme east to the extreme west of the habitable globe.

But we must prudently and necessarily be confined to a narrower compass. The objects and duties prescribed are sufficiently extensive, and more than sufficient for one of moderate ability, and moderate performance; and who can boast no power, nor art, but attention and perseverance. It was proper and right, that the constituting authorities should take a large view of the principal objects of the office, and should set them in wide extent and variety before the mind of the officer. But, I presume, it must be implied and understood, that he should proceed on those points, and in those courses, which he sees and feels that he can pursue with the best advantage, on his own part, and that of the hearers. For this purpose, and for all the purposes of life, the rule of Socrates, and of Hesiod, is a good precept, and exhortation, and justification: *Καθδύναντες*; or in plain English, We must do as well as we can.

The first Professor on this Foundation possessed the powers and qualifications requisite to the office; a great extent of contemplation, rapidity of collection, facility of execution, and felicity of expression; with a brilliant genius, a refined taste, a keen perception, an habitual activity, and a decisive judgment. I sincerely regretted his departure, and the more especially and personally on account of the consequences. He was in his proper sphere; and, so far as I could do any thing, I was in mine. His turn was for enlarged views, general studies, and copious illustration; though he could descend, when occasion required, to minute investigation. Mine was a particular attention to words and sentences; though, I hope, not without regard to the sense and spirit of the authors. In short, he could make an oration, while I was settling an accent.

Both these offices have their several and joint importance; the one to teach, and lead, and prepare the learners; the other to inform, and advance, and interest those, who have made some progress. If but one of these offices can be sustained, it is obvious, that the humbler office of the teacher is of the two the most important, or necessary, in the first instance. It is of little avail to recommend a book, and discourse upon it, if the hearer cannot understand, nor read it, and is not in the way of learning. The best way, that I can devise, to make him acquainted with it, is to prepare and assist him to read and understand it. That is my way. I read the authors. I read more *of* them, than *about* them. But I keep the critics for consultation, and acknowledge, that we are greatly indebted to their labors, and could hardly dispense with their

elucidation. But if both offices can be sustained, and well sustained, they afford a mutual assistance. The teacher prepares the learner for the lecturer ; and the able lecturer gives an interest to the instruction of the teacher, and rewards the labor of the student. Indeed, if time and circumstances allowed, the two offices might be advantageously united. The recitations might be attended, or followed, or preceded by a continual commentary, critical and rhetorical ; and the comments of the student might also be invited and encouraged. This, I believe, is the method of many of the best instructors in Europe ; and it is, I think, the best and most effectual method. But from some defect in the speaker, or the hearers, I have fancied it to be not so kindly received, as it was intended, when it has been partially attempted.

In the course of events, and by arrangements deemed expedient for the time, both offices were assigned to the present incumbent, with all their duties, or as much as could be performed ; either of which was more, than could be conducted by him alone with sufficient advantage. I thought of a commentary or lecture on an author or authors ; which with a little use might have been given without much difficulty ; but there seemed to be neither time for it, nor opportunity. In a few months after the appointment, by the reduction and connexion of offices, I was left alone in the charge of all the instruction in this department. In less than a year I was overwhelmed by an uncommon series of afflictions, attended with personal disease, which left me in an enfeebled state, from which I slowly recovered, and of which I feel the effects at the present day. But now, having

obtained able assistance, I must endeavour to execute some of the more peculiar parts of my office ; although my daily lessons occupy almost or quite as much time, as when I heard all the classes.

And now I must consider the method or way of proceeding ; though I do not expect, nor purpose to be extremely methodical ; nor regularly to exhaust a subject, which is almost inexhaustible ; nor myself, nor my hearers, who perhaps on both sides are not altogether so inexhaustible. I would rather endeavour to offer such observations, as may occur in reading and reflection, and as may appear suitable to occasion, to circumstances, and to opportunity ; beginning naturally with the earliest objects within our contemplation, and proceeding in course to those, which may successively invite our attention.

There are various modes of lecturing on these subjects, correspondent to the objects proposed in the exercise. We look to Germany for models of teaching and learning. But as I have never been a present witness, I must gather what I can from inquiry, and consideration, or conjecture.

One method, and, I believe, a principal method, appears to be that, which has been mentioned more than once, a continual Commentary on an author, of which we may have examples in some of the most considerable editions. The lectures or commentaries, I suppose, have been remodelled into the continuous forms of volumes of text and notes, with the apparatus which might be deemed advantageous to the work. In the beginning of Heyne's preface to his large edition of Pindar, he says : "I took care to have the Odes of Pindar reprinted twenty-five years ago,

that there might be copies convenient for holding schools for interpreting Pindar." These schools, I suppose, were lectures; and the editions printed *in usum scholarum, in usum praelectionum*, are not merely for the preparatory schools, or gymnasia, but for the lectures and students of the universities. The hearers, I imagine, had the printed text, and the lecturer gave the comment, and probably the interpretation. It is somewhere recorded to the honor of Sir John Cheke, the Preceptor of Edward the Sixth, and Professor of Cambridge, "that in lecturing he could read a passage of Greek, and render it immediately into English;" I suppose, without stopping to construe, or take the Greek words singly in the English order of construction. There is a curious simplicity in the praise, that the learned Professor could translate Greek without construing; but it is introduced here to show his manner of lecturing. Milton sings his praise.

"Thy age, like ours, O Soul of Sir John Cheek,
Hated not learning worse than toad or asp,
When thou taught'st Cambridge, and King Edward, Greek."

There is another edition of Pindar by Boeck, which, I understand, was first delivered in lectures. The celebrated Wolf, the editor of Homer, has published an edition of the Theogony of Hesiod, as I think, for the use of his schools or lectures. But it is unnecessary to multiply instances.

Even of this method of comment there may be various modes, according to the various objects, that may be proposed. I conceive the most general and profitable method is, to give an exposition of the text and sense of an author, of the language and construction, with pertinent references and comparisons,

observation of peculiarities and remarkable passages, discussion of difficulties, suggestion of needed emendations from the various readings of manuscripts and other authorities, and the conjectures of the learned; without descending to the elementary learning of the preparatory schools, or going far and wide into the vast forest of various readings. And in this method it might be profitable, and I believe it is practised, that the students give an interpretation, and even a comment, in the way of recitation.

The collection of various readings and the correction of the text is the province of professed editors; and of late they appear to limit themselves mostly to this species of annotation, with some treatment of difficult places. When a critic of this sort meets with a spacious descant, or declamation, of a former editor, he drily remarks upon it: "This it is to be a critic." In this country we have not the materials for this kind of criticism, but at second hand in European editions. When these are cautiously and judiciously executed, they confer great benefits on literature. It often happens, that an obscure or inexplicable passage is well cleared by the discovery of a better reading, or by a happy conjecture. The greatest difficulties of ancient authors are found in the corruption of the text through the effects of time, or by careless or ignorant transcribers, or presumptuous correctors or innovators, or unconscionable interpolators. Some editors give both kinds of notes, that which is peculiarly called the criticism of the text, and that which contributes to the explanation; by which, when well conducted, they confer a double and not a superfluous benefit.

To those, who are prepared, as the scholars in

Europe are, and who are desirous of proceeding to the interior of literature, the method of commenting, which has been stated, is most profitable, and, I presume, most acceptable. And this is the method, which I should prefer to follow, as far as I could, as most useful in itself, and most conducive to learning; and most agreeable to my habits of study, and to my predilection. But in the immature state of our schools and colleges, and republic of letters, and under the prevalent influence of public opinion, I doubt whether it would be most acceptable, or even most profitable; and think it would be more advisable to endeavour to collect and communicate some more general information or observation. Yet it may be done with those, who are desirous of learning.

The method of the ingenious and amiable Wyttenbach, as described in the preface to his Selection of History, is interesting and instructive; and with him it was eminently successful. He received his scholars at an early stage. He set the elder scholars to study a lesson. He heard them perform under his examination, and gave them his exposition. The younger attended the performance, and the next day repeated to him the exercise, which they had heard. He laid the greatest stress on repetition; and recommended and required it, till the work became known and familiar, and the reader could perceive and feel the merits of the writer. He had mostly made his own way in learning. After having read several books, he approached Demosthenes, and met with new difficulties. He labored through the First Olynthiac with trouble, *ærumna*. He read it again, and it was plain and clear; but he perceived not the celebrated power

of the orator. He read it a third time, and a fourth, and received a new sense, and a new affection pervaded his mind, and increased with every perusal. This is his own account abridged.

In the dark ages, when the few books existing were in manuscript, and at the revival of letters, when books were rare and dear, I suppose most instruction was given in the way of lecturing. And this way is continued, and has its advantages, in universities. For though, as I believe, the study of books, with the exercises of an instructor, if they be faithfully followed, are the most essential and effectual; yet public lectures, if successfully conducted, may give enlarged or collected information, and may assist, and promote, and direct the willing mind. In both ways, however paradoxical and incredible it may be thought, there is nevertheless in reason some shadow of verisimilitude, that those who have studied much and largely, if they have an aptitude for communication, may possibly assist and even instruct those, who have as yet had time to study but little in comparison; provided, that they be desirous or willing to receive instruction.

In the introductory schools, I think, Prelections were given by the teachers to the learners. According to the meaning of the word, the Preceptor went before, as I suppose, and explained and probably interpreted the lesson, or lection; and the scholar was required to receive it in memory, or in notes, and in due time to render it in recitation. This practice may have been retained in some sort in the higher schools or higher classes; and the name may have been retained, as it appears, when the practice was varied. Those, who began their classical course with Corde-

rius, if any such be present beside myself, may remember, that some of the first lessons are dialogues concerning the prelections of the Preceptor, which one scholar was repeating by himself, and of which another had taken notes. The traditional formularies of our Academical Degrees, a little altered indeed, appear to have been derived from these ancient modes and forms of education. "*Vobisque trado hunc librum, (now, hæc diplomata) una cum potestate publice prælegendi.*" Thus the first degree confers the power, or right, or title, of giving prelections, lessons, of teaching schools or classes. The second, "*una cum potestate publice profitendi,*" confers the power, or right, or title, of professing, of giving lectures, "*quotiescunque ad hoc munus evocati fueritis.*" The better way, I think, is not to anticipate too much, nor prevent the industry and ingenuity of the student; but rather to lay out the work, and perhaps break the ground, leaving him to work and till the soil, and cultivate his own fruits by his own strength and skill; and then to prune, and engraft, and improve the productions, as far as we are able. This appears to have been the way of Wytttenbach.

There is another method of discoursing on these subjects, which may be properly called Rhetorical; such as would be followed in professed lectures or treatises of Rhetoric. And these may admit a diversity of views and courses. But, in general, they would treat of the genius and character of Authors, of the merits and defects of their works, of their language and style, their matter and manner, their sentiment and expression, their purpose and their

execution, their particular excellencies and general composition ; in a word, of all that may be observed or imagined in this direction. This species of representation, if it could be well exhibited, would probably be the most agreeable, and the most fruitful. But I fear, that I should have the honor of "falling from great attempts" in this, more than in almost any other endeavour. If I have my own tastes and distastes, I apprehend they are so peculiar, that I should stand alone, or fall alone, in matters of taste, as in matters of higher import. Yet these speculations, as they occur, may be conjoined with others, that are more strictly critical, or grammatical, or historical. And the grammatical basis of language must be the foundation of the rhetorical superstructure. The language is almost a synonymous term for the expression ; and it is so connected with the sentiment, that they can hardly be separated, but as the separation of the body and the soul, especially in poetical composition. In fact, we think, as well as speak, by the medium of words. We live in a world of words ; which are indeed the signs of thoughts and of things ; though often the disguises, and *sometimes* the substitutes.

The rules and observations of the rhetorical art are highly useful, if they are sound, to lead the mind to perceive and feel the inspirations of genius, and the corrections of judgment ; and to show the correct, and check the perverted use of its own faculties. But it must not stop there. It must go to the fountains ; it must learn of the original masters ; it must peruse the great authors ; and there it must be nourished, and cherished, and replenished, and in-

vigorated, and stimulated to exert its own powers, and put forth its own productions. From them the laws of Rhetoric were first derived. This art was not first formed as a mould, in which their works might be cast. It may well assist to form the taste and direct the judgment of the aspirant. But it is not enough for him to have studied the art; he must also, and chiefly, find the materials and their use in the best authors, and in his own mind. And in these sources, with his art, he may by habit acquire both matter and form. The soul of genius works its own way, and makes its own laws, and gives laws to others. It may be corrected; it may be improved. But, I imagine, it was hardly conscious to itself of half the principles and purposes, which are ascribed to it by the critical reader. Yet it had them, and it used them, and produced the effects, and sent them forth to the world, by the spontaneous operation of the mysterious powers of the human mind. If the superiority of the earlier over the later poets, in point of genius, be justly asserted, one great cause may have been, that they wrought fervently in liberty and passion; but their successors labored humbly and timidly in chains and fetters under a severe dominion. Yet Homer was not the first of his line, but the acme of an ascending order of poets, as Olën, and Linus, and Orpheus, and others known and unknown. It is said, there were schools in his day, and chiefly schools of poetry, and he was a Master. Every palace of Homer, or of Homer's kings, had its divine poet, *θεῖος ἀοιδός*; and Achilles in his tent and in his wrath sang the glories of men to his harp. The dawn and the morning precede the rising sun; and the light

arose on the darkness of chaos, before the central orb shone forth from the heavens.

The last method, which I shall mention, may be called the Historical. The term explains itself. This must of course be principally a Literary History, of the language and literature, of the authors and their works, and the genius, and manners, and knowledge of the people. Yet must it naturally connect itself in some points with the civil or political history, and particularly with that, which is specially called the Archæological, the origin, the antiquities, and the mythology of the nation. It is also properly and easily, we may say necessarily, connected with the criticism, the rhetoric, the poetry, and the information, presented in the language; but in that limited measure of the parts, which may be consistent with a comprehensive and collected survey of the whole.

Thus we have before us four principal methods; the Critical, treating of the Text; the Exegetical, explaining the Sense; the Rhetorical, displaying the Spirit; and the Historical, surveying the Whole. These may be, and must be combined, in a greater or less degree, according to the purpose proposed; and mostly so in the historical, in that degree and manner, which may be deemed expedient on various occasions. This last therefore is the course, which I propose in some sort to follow; without however imposing on myself too severe a law, from which I may be tempted, or forced, not unfrequently to seek a dispensation.

I must repeat, that this is not my natural nor chosen course. It rather takes me out of my way, and draws me to the superficies and the circumfer-

ence, to survey the *Ἱερόν*, the lands, the exterior, the columns, and the ornaments, which are indeed the most imposing to the spectator : when the way of my choice is, to penetrate directly to the interior, the *Adytum*, the *Naός*, where the Palladium *dwells* enshrined, and where the mysteries are revealed, and the candidates are initiated. To speak plainly, I would read the authors, one at a time, and read them throughout, rather than search out a thousand inscriptions, or the title-pages of three thousand books, and take and give a slight and hasty notice. And, to speak truly, these things are the garniture, rather than the furniture of a College. For after all that is declaimed, “of the spirit of the age, and the wants of society, and the progress of improvement,” and so forth, the root of the matter is to be found in the humble and simple, old-school, tedious business of recitation. Yet we must confess, that the benefit of this exercise must depend on the manner and spirit, with which it is conducted and followed. But this present course is my bounden duty, and I must endeavour to perform it, and turn it to the best advantage, that may be in my power. And there are no small advantages in the course proposed, at least to the performer. For it allows him to offer just what he pleases, with discretion, or just what occurs to him in contemplation ; to do just what he can, without pledging himself to do more ; and, if he fail in one point, to bring himself up with another ; and, if he must leave chasms and intervals, he may fill them up at his leisure, as he may find time or materials. And there are copious resources, to which he may resort in his necessity. Every principal author is furnished with a literary

history, *Notitia Literaria*, prefixed to some critical edition. And there are many critics, who have written expressly on the variety of these subjects. And there is Gronovius, *Antiquities*, in twelve volumes of huge folio. And, finally, there is an immense storehouse in the *Bibliotheca* of Fabricius and Harles, which admits no fear of exhaustion, except perhaps of the strength of the reader, or of the patience of the hearers.

LECTURE II.

WHAT studies properly constitute a Liberal Education? What studies properly go to form the mind and the character of a man, who may justly be called a liberal and a general scholar? The pursuit and the accomplishment have been different in different ages, according to the condition of the times, and the existing modes and degrees of knowledge.

The Greeks studied their own language and authors, and scarcely knew or regarded others; and hardly acknowledged any superiors. They called others Barbarians, not more for their cruelty, or disregard of the laws of justice, than for their want of mental cultivation and improvement, and a polished civilization. Indeed their language itself appears to have been a common and most observable mark of distinction. Yet their Philosophers went abroad, to Egypt, and even to Chaldea, to obtain a greater knowledge of nature, and astronomy, and antiquities, and of the philosophy of the human mind, and of the Divine Essence. But still Greece was their home, the abode of poetry, of eloquence, and of all elegant learning and writing. They scarcely knew or regarded a separate and peculiar people, whose poetry and eloquence far transcend "all Greek and Roman fame." But this was the true language of inspiration; not the figurative

inspiration of the Poets ; but the divine inspiration, which gave to their Psalmists, and Prophets, and Sages, their superior understanding, and their superlative imagination. Yet the Poets and Philosophers of Greece appear to have caught some rays from the light that shone on Zion's mount ; and there is a remarkable affinity between some of the laws of Solon and of Moses.

When Greece, decayed, fell under the power of triumphant Rome, her political masters, as is often said, became her literary scholars ; and her language and learning became a classical study of Roman youth and Roman manhood. They indeed cultivated their own language and oratory with all zeal and attention. But their students frequented the schools of Greece, or drew her sons to Rome, to be their guides and instructors.

When Rome in her turn was decayed, or her empire was divided, the learning of the East retired to its native regions ; and the West, though overrun by the savage powers of the North, retained the language of Rome in the Schools and the Church. This language, barbarized, continued to be the language of the schools, and, I think, of the laws, without interruption. The learning of the Schools, which is often named, was chiefly a subtle and verbal Logic, or logical method, applied to all questions and subjects of a clerical, civil, or metaphysical nature. It might be well applied. But it appears to have been often a quibbling, or punning, on abstract and equivocal terms, which might admit a diverse application, and could not be easily tied down to the truth and reality of things. Natural knowledge was not much cultivated ;

and he, who pursued it, was in danger of being burnt for a wizard. And Mental and Moral knowledge were not well cultivated; for he, who sought the truth, was in danger of being burnt for a heretic. Yet Gerbert, a most respectable man, and scholar, and Pope, under the title of Sylvester II., was a celebrated mathematician and philosopher in the tenth century. He was a native of France, and he travelled to Spain to obtain instruction from the Arabians, who were then the principal depositaries of Science in the world. But this great Pontiff, the head of the Roman Church, "was treated by the monks as a magician and a disciple of Satan, and his geometrical figures were regarded as magical operations." However, I believe, there was more learning, such as it was, in those ages, than is commonly supposed. Their Logic was originally derived from Aristotle, who for ages was esteemed the oracle of the Schools and of the Catholic Church. But, I think, it was much transformed and perverted, by the process of time, and the progress of error and delusion. I have one Syllogism in my mind, which may serve as a specimen. The object was to maintain an important and favorite position, that the Ecclesiastics were not subject to the civil laws and government; and this is the argument, to wit:

"The law was not made for the righteous, but the wicked."

Now, the spiritual men are the righteous.

Therefore, the law was not made for the spiritual men.

Again, the ecclesiastics are the spiritual men.

Therefore, the law was not made for the ecclesiastics.

The first proposition, in its proper place and sense, is sacred truth. But an opponent might deny and dispute the following, if he dared; and I shall not undertake the office of respondent. I do not recollect

my authority, if there were any. I thought it was in Thomas Aquinas, called the Angelic Doctor. He has something like it; a question, whether the righteous and spiritual are subject to human law; and an answer, that they are under a higher law; and an explanation, that they are not subject to human law, because they do not disobey it, and incur its penalties, unless it oppose their supreme law. And this appears to be a reasonable interpretation.

The Latin language was preserved in some purity in its native soil of Italy; where the common language was but a popular and mixed dialect of the ancient. A Cardinal was afraid to read the Bible in the Latin Vulgate, lest it should spoil his classical Latin.

When the Eastern Empire sank under the banner of Mohammed, the learned Greeks fled to Italy; and brought with them their language and their manuscript authors. They were received with an ardent welcome; and by liberal presses and liberal students these works were spread abroad with enthusiasm in the Western nations. They revived the dominion of good taste and good sense, and, under a special Providence, of reformed religion. The classic Greek and Latin languages and writings became the studies of the higher schools and the universities, a principal part of a liberal education, and the labor and pleasure and pride of the learned. They roused the mind from the chains and darkness of ages, and enlightened it with new views of the nature and rights of man, and of the just principles of government. Greece was the very birth-place and nursery of liberty; and its history displays at once her charms and her dangers. To the spring, which these studies gave to

the mind, with the revived power of the Christian Religion, may be attributed the improvement of human society, the progress of social order, and just and generous sentiment, of arts and sciences and general knowledge, of all that contributes to the true comfort and enjoyment and embellishment of life. These studies were indeed, as we have said, the precursors of this religious revival; and they were its constant attendants and necessary instruments; they afford the evidence of the truth, and the means of interpretation; and if we relinquish them, if we neglect them, — far be it from us “to limit the Holy One of Israel,” — but in all human views, and as to all human means, we do in effect relinquish and renounce all the best hope and help of man, for this world, and the world to come.

The professed students were indeed retired men, though celebrated in their day, and in our day, and were employed in the work of criticism, as revolting to the practical man, as it is engrossing to the studious. But they were preparing the way for others, they were educating men to be the guides of the people, the leaders of society, and the statesmen of the public; and were thus spreading the influence of their silent labors through the great body of the community.

As knowledge increased, and Sciences and Arts were cultivated, these also were justly admitted into the seminaries of education. Logic had always held its place, but was encumbered with useless or injurious subtleties. Metaphysics and Ethics were in some manner studied, and especially Scholastic Theology. The Civil or Roman law was introduced to the higher classes. And the Canon law, or law of the

church, was early cultivated, not so much, it seems, to govern the church, as to authorize the church to govern the people. There were early famous schools of Medicine, especially in Italy. The Mathematical and Natural sciences appear to have advanced more slowly, but at the same time surely; and now they hold an eminent place in the condition of society, and in the institutions of learning.

But still the ancient languages are everywhere the introductory studies; and constitute in most places a considerable part of the course of education; and occupy most of the lives of many learned men; and by most learned men of every vocation they are strongly recommended. The study of these languages is not, or ought not to be, the mere study of words. It is, or ought to be, the study of things, of thoughts and sentiments and expression, of description and imagination, of facts and principles, of causes and effects, of all that men of the best talents produce, in the finest language, in a cultivated state of society, to instruct and please mankind.

There is a Circle or Course of learning, which men of knowledge and judgment have recommended and appointed, as essential to a liberal education. In the schools established by Charlemagne, and others of those and later times, the Course was called the Seven Liberal Arts; Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. Grammar included language; and logic, I suppose, the science of the mind, so far as it proceeded; and music was necessary to the service of the churches. This great and zealous patron of schools and learning endeavoured to promote the study of the Greek language, but proba-

bly with no great or permanent success. Yet in the reign of his grandson, Charles the Bald, Johannes Scotus Erigena, a great scholar, and favorite of the monarch, is said to have been a thorough Grecian, and to have travelled to Athens in quest of learning.

The present Course of education is that, with which we are in some measure acquainted.

The Sciences of the Mind, of Morals, of Society, and of Religion, manifest by the very terms their own importance. It appears too evident to be disputed, or even to be defended. They must command the approbation, if not the attention, of the rational soul. It is in reason the chief concern of man to know himself, his duty, and his end; and to live as the principles of life, and of the living soul, instruct and require. No one ought to be called a man of education, who has not attended to the highest and greatest objects and ends of education.

The Natural and Mathematical Sciences are now in the highest public estimation. They are accounted as the principal things. They enter directly into the worldly business of men and society. They directly promote an interest, which is commonly the nearest to mankind, their present and temporal interest. But here particularly we cannot reach the end without the use of the means. The first principles are exact science, demonstrative reasoning, of which no scholar ought to be ignorant. And they inculcate the habit of exact reasoning; which, being duly combined with the moral probabilities of life and of reason, forms a power of accurate investigation and correct judgment. But let us not stop at first principles; let us look to

the consequences and the conclusions. Let us look to the earth and the heavens, and behold the interesting results of philosophy, and the sublime discoveries of astronomy. These display the power of the mind, the wonders of creation, and the glory of the Creator. In this light a vivid evidence strikes my mind of the immortal nature of the soul. There are moral evidences, which are sound ; and there is a divine testimony, which is sure. But when we look on mankind, we see much that is little, low, base, vicious, much even where we might expect better things ; not much, in comparison, that breathes an immortal spirit, and "lives for eternity" ; not much of that moral excellence and dignity, which appear formed and fitted to "shine as the brightness of the firmament, and as the stars for ever and ever." But again, when I turn and see "a mortal man unfold all nature's law ;" when I see this little creature creeping on the earth, and measuring the heavens ; calculating the distance of the stars, and the courses of the comets ; applying an angle to a spot of the sun, and measuring not only the length and breadth, but the depth also of a chasm in his radiant atmosphere ; I am ready to say, as Thomson said of Newton ;

"Say, can a soul,
Of such extensive, deep, tremendous powers,
Enlarging still, be but a finer breath
Of spirits dancing through their tubes awhile,
And then for ever lost in vacant air ?"

And what is said of Newton must be said of man ; for the soul of Newton was a human soul ; and many an unformed Newton has spent his unknown life in

the dreary desert, or in the slavish mine. The intellectual appears higher than the moral character of man. But still it is the moral character, which makes his present welfare, and marks his future destination. And the true and solid foundation of the moral character is religion, the Christian religion.

There is another principal branch of study, which all will approve, and which to the scholar is second in importance only to morals and religion; and that is the study of his Own Language, and of the Literature, which it contains. This is confessedly an object of primary importance, and is justly held in high estimation. For this is the language, in which we must speak, and write, and think, and communicate, and transact our affairs, and perform our duties, and exert our powers, and produce their effects, and extend their influence. This then deserves an assiduous culture. It is cultivated professedly in the exercises and instructions of Rhetoric; but, from the nature of the subject, most of the work must be done, and the knowledge obtained, in the silence of the study. It is richly stored with learning, and knowledge, and sentiment, with all instructive and elegant literature. It is also tainted with much that is noxious and deleterious. I apprehend that the plain, honest, manly, vigorous, Old English good sense has become antiquated; and is supplanted by a feverish delirium of passion and pleasure; which, like other stimulants, excites, and relaxes, and unnerves the mind, and unfits it for sober and useful employment. The business of life is no play, and the studies of life are no novels, except perhaps the Novels of Justinian. There is an observation of the great Critic of antiquity, which we have read an-

nually, but which I hardly believed, or understood, till I read some of the most popular modern productions. The observation is this: "That those, who undertake to compose works of invention, are able to succeed well in the diction, the sentiments, and the characters, more early and easily than in the combination of the story and the incidents." "I leave it where I found it." I would not morosely condemn all amusement; and cannot officially condemn all imagination. But, I apprehend, that the flood of amusement and imagination, with which the world is overwhelmed, is unfavorable to solid learning and sound judgment. Beside the wrong notions, which these things often communicate, a predominant taste for them causes a distaste to those studies, which constitute sound learning, a sound mind, and a solid education.

The Fathers or Leaders of New England were sound scholars; they were scholars in old England; and they established Schools and Colleges, that their posterity might be scholars, and that all good learning might not disappear with the generation, that imported it into this Western World. The Authors or the Leaders of the Revolution were chiefly scholars, or men of sound knowledge and serious employment; nourished in those studies and pursuits, which form a strong and hardy mind, and a deep and determined action. They were men of principle, and they investigated principles, and they calculated consequences; and their calculations were proved wonderfully accurate and triumphantly successful. The same must be said of the Authors of the Constitution, who indeed were chiefly of the same persons. And we must preserve, or recover, the like soundness and strength, the like light

and force of mind, the like wisdom and virtue, to preserve the privileges and honors, which they have achieved and transmitted.

To our own language, and to general literature, other Modern Languages are a very useful, and, I presume, an agreeable appendage. They may be useful in direct communication. But their more extensive use is in opening the stores of various knowledge and sentiment, which are contained in various languages; and in learning and comparing the different modes of thought, and of life, which prevail in different nations. This use is obvious. But there is another use connected with it, which may not be so obvious, and which may be too subtile and recondite, though real and actual, to be easily explored, and exemplified, and apprehended. This is the curious study of language, considered in itself; the knowledge and comparison of the various forms and modes of expression, in which different nations have embodied or invested their thoughts, perceptions, and affections; of the innumerable ramifications and accretions, which have probably grown out and spread in endless variety from the original stock of one primitive language. This is a science by itself; nor is it an insulated, nor a barren science. It is necessarily and intimately connected with the operations of the mind, the events of history, and the acquisitions of knowledge. The study of other languages, and of the writings, which they contain, may also be rendered useful in regard to our own language and composition. For though the affectation or indiscretion of patching foreign words or idioms on our own language is not to be commended; yet the riches of other nations in thought and word

may be legitimately converted into our own stores, and reproduced in our own style and idiom. The more resources a man can bring to his work, and use with skill and judgment, the more likely it is to be well furnished and well finished.

The Greek and Latin languages have always been esteemed by the learned as peculiarly adapted to instruct us in the nature and power of language and expression; and they contain works, which sustain the most powerful and finished expression, and invite and reward the attention of the studious by their intrinsic excellence. The Greek is acknowledged to be the most philosophical and elegant language known in the world. The Latin strikes my ear and my mind as the most smooth in its sounds, and grave and stately in its diction, and suitable to the ruling nation of the world. But the Greek appears at once the most forcible and flexible, the most copious and expressive, adapted to every subject, to the vehement eloquence of freedom, to the copious flow of history, to the polished elegance of poetry, and to the deep and acute discussions of philosophy. It was the language of a people of animated genius, of restless activity and fervent energy; who, when they were not engaged in arms or the forum, or thronging the scenes of rival strength and skill, repaired to the walks and the conversations of philosophy, or gave themselves up with delight to the entertainments of wit and the Muses. The language itself is a philosophical study, for its artful structure and polished composition. It is a subject of admiration, and an inquiry of difficult solution, how this people had formed a language so copious and various, rich

and expressive, so ingeniously constructed, and so easily and gracefully flowing into all the forms and powers of verse, before the age of Homer, and before the age, which Homer has made illustrious.

But the Works, which signalize these languages, are the objects, which are to be proposed as the highest recommendation. These have always held the first rank in poetry and oratory, and in all the strength and beauty of secular writings; in the estimation of those, who may be deemed competent judges, and of those, who are entitled to the best credit of being impartial. It is not merely the solitary student in his closet, pleased with private studies, and proud of peculiar knowledge, who commends them. Men of letters, who are also men of business, engaged in the business of the state, or of the world, who have been trained in these and other pursuits, and can judge of their value and their influence, these patronize and uphold them, and recommend them as the groundwork of the higher systems of education. They have especially been considered and maintained as the most suitable introduction. This study is particularly adapted to the season of youth, before the mind is matured to grasp the propositions and arguments of science. It affords an improving and invigorating exercise, requiring exertion, yet not overtasking the faculties. It promotes habits of close attention, accurate investigation, and just discrimination. But it is not the exercise and discipline of the mind alone, which is to be considered as the beneficial result of this study. It produces an habitual knowledge of the principles of language in its most exquisite forms and richest variety, of the precise meaning of words, of the struc-

ture and force of sentences, of the distinction of things and the shades of difference, of the composition of discourse both free and measured, of the grace and power of ornament, and of the harmony of modulation. It does more; it opens an acquaintance with the knowledge, the sentiments, the expressions, the productions, the history, and the politics of those ancient nations, who were most famous in their time, and in all succeeding times, and who had attained to a highly cultivated state of understanding, of public address, and of social and literary communication. Vast advances have been made in Science by the studies and discoveries of later ages. But the faculties, which pertain to the social nature and relations of man, appear to come sooner to maturity; and perhaps sooner to decay, probably by the process of moral and literary corruption. Our Indian eloquence is often celebrated. And the Book of Job is probably the oldest book in the world, and the grandest in its conceptions and expressions; excepting some which are contained in the same sacred volume.

The approved good sense and good taste of the Ancients might operate to correct the affectation, and extravagance, and obscurity, and spasmodic violence, which result from an excessive desire of novelty, and impression, and excitement. We would not recommend a humble and servile imitation of the best models; but when the mind is taught to think and feel justly, it may the more safely and surely proceed in its own operations. What is said of the benefit to be derived to our own language and literature from a knowledge of others, is preëminently true of these under consideration, for their acknowledged preëmi-

nence. Further, though our Saxon English is derived from the German stock, yet very great accessions have accrued from the ancient classics. The Latin abounds in current use, and more so in public discourse and writing; and the Greek has become the nomenclator of almost all the arts and sciences. The very show-bills are decorated or "bristled with Greek," and harder Greek too, than ever I found in Longinus or Apollonius. How are we to know, what is to be seen or heard, unless we can go to the lexicon? And even there perhaps we shall be puzzled, for the artists have outstripped the learned. But seriously, an acquaintance with these ancient sources is allowed to be very useful, if not necessary, for acquiring a correct and elegant use of our own language, especially in writing and public speaking; and so, it must also be allowed, is an acquaintance with the German, and French, and other sources, if it can be obtained, and for similar reasons. Doubtless, a man confined to the English, by attention to the best authors and usage, may learn to write it with propriety and elegance. And one immured in antiquity may so far neglect his mother tongue, as to speak and write it in a stiff, uncouth, barren, or uncommon style. Still, I believe, it is confessed, that the very best and finest writers of English are those, who have combined ancient and modern and general cultivation. And in respectable writers of more limited preparation, I think, we may sometimes observe spots, which appear hardly classical in the ancient or modern sense of the term, particularly in the use or abuse of words. Shakspeare is an exception. Yet I have imagined, that I could observe passages, which indicate more

learning, than is commonly allowed him ; allusions, resemblances, or, at least, coincidences of genius. "The man that hath no music in himself," — how like the thought of Pindar: "Whom Jupiter hath not loved, shudder when they hear the song of the Muses." In fine, there is no small advantage in knowing the original sense, the gradual changes, and the present use of words, and their just and happy application. And there is no less advantage in knowing the varieties of thought and expression, that may be gathered and garnered in various and extensive reading.

There is one aspect of this subject, which has always struck me with peculiar force ; that it opens to us a view through the past ages of the world to the beginning of time. It makes us in some measure acquainted with the series of ages, and nations, and men, and events, and changes, and causes and effects ; with what men thought, and said, and did, and were, in different periods, and in diverse circumstances : In a word, we may contemplate man in all his characters and conditions, ever the same, and ever diversified. Are any so incurious and circumscribed, as to be satisfied with the knowledge of their own little circle, and their own short day ? Do we admire Champollion for exploring the monuments and sepulchres of deceased nations, without any desire to know the objects, to which he devotes his life ? The partial knowledge, which we may obtain, even in a limited and imperfect course of study, is as the light of day, compared with the dark and clouded night of total ignorance. Suppose a dark and impervious cloud to settle down on all the past, and to obstruct the retrospect of the earlier

world. Would not the sun of knowledge be "shorn of his beams, shedding disastrous twilight, and perplexing" reason? Would not the inquiring mind feel itself involved in a chilling and dejecting obscurity, losing the history of man, and the experience of ages; knowing only that we are here to-day and gone to-morrow, without knowing whence we came, or whither we are going? Great indeed would be the loss of secular knowledge: But incomparably greater the loss of the historical evidence of revelation. Without this truth, the most enlightened nations were involved in the gross darkness of idolatry; and without it we should be involved in a more hopeless and reckless darkness; a darkness not relieved even by the lurid torch of heathen superstition. Let loose from all religion, the true, and the erroneous, we should have no other fear than that of mutual slaughter. Death an eternal sleep, life a general violence, society a continual, tremendous revolution! and the awful future not the less certain for the unbelief of men! Those, who have lived fifty years, have seen or heard it in their day. May none ever see it in this land! Surely the ministers of our religion ought to know its history and evidence; and surely they ought to understand its native and original language. Without this preparation, how will they meet the objections of the gainsayer, or the neglect of the indifferent? How will they answer, if the subtle or the bold question their evidence and demand their authority? Or how even will they supply the candid and sincere "with knowledge and judgment"? Will they satisfy themselves with materials at second hand, of which they are poorly qualified to estimate the value, when they

might see and know for themselves, and declare the truth with the confidence and influence of personal examination and personal character? And will others be so easily satisfied? Others also, who are set apart and educated to be leaders of society, ought to know the truth in its original expression; in order that they may judge for themselves in an interest of the highest public and private concernment; and may well direct and assist in their sphere the multitude of their brethren; and may support and encourage the worthy laborers, and discountenance unfounded pretensions. "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom."

LECTURE III.

“THROUGH desire a man, having separated himself, seeketh and intermeddleth with all wisdom.” The purpose and plan of a public education appears often to be not well understood, or not properly stated. It is an inadequate statement, to say merely, that it is a discipline of the mind, without respect to further advantage. It is just, as far as it goes; but, by stopping short, it waves the highest reasons. These studies, if duly pursued, do exercise the mind, and accustom it to think and reason, to attention and exertion. But they do not merely perform this office, and then lose all their value and influence. They adorn it not only in the short term of youth, but in all the progress of life; and they not only adorn it, they afford it substantial acquisitions in themselves considered, and real and eminent advantages, in personal satisfaction, in social communication, in public utility, and in general respect. They are in themselves proper objects of attention and exertion. They form the mind, they furnish the mind, they enlarge the mind, they elevate the mind, they enlighten the mind, they replenish it with various knowledge, they supply it with various resources, they invigorate it with various powers,

and may be turned to good account in various occupations. If knowledge is pleasant, then the more knowledge we possess, the more pleasure we may hope of this elevated description. If knowledge is power, then an increase of knowledge may be reasonably calculated as an increase of power. And if this advantage be not certain to every individual in the trials of life; it is continually asserted by discerning men in regard to the community; and the individual assists to raise and sustain the standard of general knowledge, and commonly partakes of the general advantage. The great advantage of diffusive knowledge to a community, and especially the necessity of it to a republican community, I trust, needs not in this place to be formally defended. "My people are destroyed for lack of knowledge."

The design of a liberal education is not, or ought not to be, limited to a single pursuit, or to a particular profession; or if any plan or project be so limited, it ought not to be called a liberal education, nor to receive the honors and seals of an Academical Institution. The proper and professed design is, to introduce the students into all the principal branches of knowledge; to open to them a view of the whole circle of learning; and, as time and means may admit, to give them some degree of initiation. The design is, to lay a good and wide foundation for the labors and improvements of subsequent life; and to afford a general preparation, as far as may be practicable, for any profession, or employment, to which one may be inclined, or directed, or constrained. A young man commonly knows not, what part he may prefer, or what may be expedient, or what may be

necessary, in the vicissitudes of time, in the struggles and competitions of the world, or in the progress and changes of his own mind. It has not unfrequently happened, that some have neglected certain studies, as unnecessary to their present character or future profession, and have finally chosen the very profession, for which the neglected studies are an essential, and ought to be an indispensable preparation. Or they may be misled by taste, or distaste, by aversion to some things, or preference of others, without any fixed views, but those of present ease or gratification. But this is not a good habit for life, nor for youth, to yield without reserve or reason to ease or inclination. It is often the bane of the mind, and life, and hope. Duty is the only just and safe motive and rule of conduct. A sense of duty, and a submission, or rather a devotion to it, is that which forms the man of worth, and virtue, and honor, and, commonly, of success. This is the only ruling passion, which will rule us with wisdom and discretion. Or rather, this is the principle, which suppresses the misrule of the passions. It is a serious and bounden duty, not to neglect the price put into our hands to get wisdom and knowledge. I feel a reluctance to quoting the words of the Wise in all their severity, lest they should sound like too severe a reproach; but it is the severity of wisdom and benevolence. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"

But it is no reproach to a very young man, to say, that he has not the knowledge, experience, and judgment, to look well into the future; nor even to

know well his own mind ; nor to determine his future employment, which may not depend on his will ; nor to ascertain, what may be most conducive to his success and happiness ; nor to decide, what he may feel to be his absolute duty. He evidently cannot judge so well at the beginning, as at the end of the course, which our institutions prescribe ; when he shall have made some trial of his mind, and taken some views of various objects, and acquired some materials for forming a judgment ; and being ready to go forth, he begins to look abroad into the world, and perhaps has consulted friends, and obtained information and counsel, and may have some knowledge of his opportunities, and prospects, and duties. At all times, it is wisdom, as far as possible, to be prepared for all events, to be ready for all occasions, and in some measure "furnished for every good work." In the mean time, it is discretion, to trust to those, who have appointed our duties and prescribed our studies ; who have knowledge, experience, and judgment ; and who can have no possible motive, in regard to the students, but the best interests of learning, of society, and of the individuals who are placed under their direction and supervision. I speak not of those, who are immediately engaged in the work of instruction ; for the appointment, although it be a selection, seems to divest a man at once of all knowledge and ability ; to disqualify him for all counsel and confidence, all instruction and information ; and to leave him nothing but a mass of absurd prejudices and malevolent passions. I speak of those independent men, who are placed in a very disinterested, though not unconcerned, position in respect

to the students, and who regulate our affairs in their legislative capacity. This submission to authority is the more requisite, as the young and untried mind is often prone to ease, and pleasure, and amusement; naturally averse to labor, and trouble, and constraint, and even to instruction; necessarily void of experience and judgment to choose the best objects of pursuit; often most strongly inclined to those, which are useless, or hurtful, or degrading; not unfrequently repugnant to those of the most real value and permanent utility; and sometimes repugnant to things and persons for the very reasons, for which they ought to be esteemed and followed. It requires no little discretion, to perceive and "approve the things that are excellent"; no slight training and habit, to find pleasure in labor, and gratification in pursuing and mastering objects of real worth, but of difficult attainment.

The considerations, which have just been offered, are those of prudence. But there are more liberal and generous reasons, which have before been partially presented. They are drawn from the very nature of the mind and its improvement. What is the mind? We believe, there is some original, radical principle implanted, which we cannot define, nor investigate. But to all actual purposes, to all intents and purposes of action and of worth, the mind is what it becomes, what it is made, what it makes itself, under Providence, and instruction, by exercise, and improvement, or misimprovement. The seed is implanted; but the growth, and fruit, and beauty, or the corruption, decay, and death, are the results of cultivation, or neglect. The actual, intellectual, and moral mind consists of the thoughts and purposes,

the knowledge, sentiments, and principles, desires and passions, habits and powers, in short, the intellectual and moral character of the man. If there is any difference between a rude, ignorant, and lawless savage, and an accomplished scholar and sincere Christian, all this difference is an argument for filling the mind with knowledge and virtue. A man of worth and virtue is particularly called in Greek a diligent man, one who is in earnest, *σπουδαῖος*. This is a point of high duty. He, who has the opportunity, is under the obligation, of improving and enlarging his mind to the utmost, for his own advantage or ability, and the benefit and advancement of society. He, who neglects his opportunities, betrays his privileges, and degrades his mind from the rank of usefulness and honor, which he ought to have filled. He, who has it in his power to learn but one thing, and to pursue a single purpose, is to be approved for the faithful use of his one talent. But he, who has several talents put into his hands, for the express purpose of occupying them, is not to be approved, if he use but one, and hide the rest, or throw them away.

Knowledge is the aliment of the mind, and enters into its substance, and forms its volume, and with proper exercise and discipline constitutes its strength; and in this nourishment there is little danger of excess or repletion. A scholar should have a taste of every thing that is good. He should have some acquaintance with all good knowledge, so far as it is attainable in his circumstances. Every accession is creditable to his character and conducive to his satisfaction. A liberal and aspiring mind should be unwill-

ling to be wholly ignorant of any thing, which comes within the compass of a liberal education; or within the scope of his contemplation, in the studies of his closet, in the occupations of his life, or in the conversations of literary or informed society. There is no single pursuit, which may not be assisted and promoted by an acquaintance with other objects of knowledge. There are none, but what may be narrowed and embarrassed by ignorance of others. Scarcely a book of any importance can be satisfactorily perused without reference to other authors and other subjects. Every condition of literary or professional life requires frequent and excursive consultation. The lawyer must be a mathematician, a navigator, and a theologian. The physician must know the affections of the mind, as well as of the body. The divine has occasion for all the information, that he can obtain and communicate. And he, who makes a profession of literature in general, makes a very general profession. A scholar should be able to turn his views on every side, and exert himself in every direction, and draw resources from every quarter. And he will find a use for all, in his public services, or his private enjoyments. Every acquisition may be turned to some good purpose, by one who is intent to make the best improvement of his faculties and opportunities, and to employ them for his own best advantage, and for the benefit of mankind. The judgment of Cicero on this subject is well known and often repeated. "For all arts which pertain to learning (*humanitas*) have a certain common bond, and are connected together by a certain relation." We know also the high praises, which he bestowed upon it, in

the midst of his forensic contention and public splendor. "Do you think, either that we should be supplied, with what we may daily deliver, in so great a variety of things, unless we cultivated our minds with learning; or that our minds could endure so great contention, unless we refreshed them with the same learning?" And learning, in the vocabulary of Cicero, is a term of extensive comprehension. In life, one must commonly be engaged in a particular occupation; or he may choose to proceed in some particular study toward perfection; but, that his mind may obtain its full compass and developement, he should unquestionably have a general introduction. If his sole view and desire be to practise a single art or profession, mechanically, we can only say, that this is not the true spirit of a scholar, nor consistent with any well meditated plan of public education. It leaves him destitute of many resources, of which he will probably feel the want, and deprives him of many abundant and permanent sources of rational enjoyment. For to cite another well-known and celebrated passage of the same orator, and the same oration: "These studies exercise youth, cheer old age, adorn prosperity, afford a refuge and solace in adversity, gratify us at home, are no incumbrance abroad, entertain us in the night, journey with us in our travels, and attend us into rural retirement."

But, if they are to be acquired, we should take them up in their due order, and follow them up in their just succession, and not fly impatiently to the end, and omit the beginning, which will probably never be recovered, nor recalled. With every good system, we should begin with the languages, and proceed in course to the

sciences, and lay a good foundation, and build on that the structure of various and extensive reading, as time or leisure may allow. And that may be the time, or the leisure of life.

There is another consideration of a personal and rather selfish nature, yet not without interest and a species of honor. A man of professed education may often meet with men of real education and of various knowledge; and he must be mortified, if he feel himself "a stranger in a strange land," when the conversation turns on some not uncommon topic of erudition, or of scientific information. A man of liberal and honorable feelings would wish to sustain his part in the entertainment and improvement of society; or at least not to be wholly out of the secret and mystery; or exposed to betray his own secret, if his own ambition, or the application of others, should tempt him to break the silence of his wisdom, or the wisdom of his silence.

Besides, there is a narrowness of feeling and of judgment, when a person is limited to one or two parts of literature or science, either by neglect or predilection. He is apt to think and speak of others as not worth pursuing or possessing; to attach all importance to his own, and strive to depress others; and the very consciousness of his wants may prompt him to proclaim his own superiority, and their insignificance. The simple, old fable of the three artisans, in stone, wood, and leather, who proposed to fortify the town each in his own way, may afford a tolerable illustration. They all have their uses. Stone may be the best in most cases. But wood is much better than nothing; and is necessary for machinery and carriages. The wooden walls of Athens were renowned in their day. And the

wooden walls of Old England are renowned at this day. And the wooden walls of America have their share of renown. The man of leather was probably meant to be the fool of the play, or the point of the parable. Yet leather fastened to the surface of a bulwark of wood is a very good material of fortification. And it affords many other uses. It was the defence of the Greeks, when the Trojans broke their wall. And the sevenfold bull-hide shield of Ajax was their firmest bulwark in the absence of Achilles. They all have their uses, and their connexions. And so have all the arts and sciences, and general literature and knowledge.

There is a further consideration, nearly allied to the last, and founded in vice, and that is envy. "The spirit, that dwelleth in us, lusteth to envy." Perhaps, in the present case, it might often be more properly called jealousy, or ambition. This is a sin, which easily besets the mind that aspires to lettered fame. It is even the taint of noble and honorable spirits. And it affects also those, who have no generous aspirations, who will not take the pains to seek the remedy, but still envy those, whom they will not exert themselves to emulate. In its various aspects it is frequently visible, and infests society, and more in literary and public, than in common life. The reason is obvious. Those, who study to cultivate their higher faculties, take a natural pride in it, and look for esteem, and desire eminence, and reputation, and success; and are jealous of rivals and competition, and cannot well brook any superiority, but are continually striving to excel, and, as the readiest and easiest way, to depress and humble others. The

spontaneous, perhaps unconscious, efforts of this passion are sometimes amusing to the observer, and sometimes vexatious, and sometimes again they break out in malevolent passions and profligate calumnies. It is related to generous feeling, but it is an unworthy relation, and ought to be separated and rejected.

Now, what is the remedy? There are means of moral discipline, there are words of holy power, and there is a spirit which giveth life. The high principle of duty corrects, or suppresses and supersedes inferior motives. But we are speaking at present of literary discipline. We must rise above, or sink below this vice. To sink below is degrading and debasing; and to rise above is difficult and arduous. To sink below is to renounce all improvement and character. But to rise above is to endeavour to attain the qualifications, which we might be disposed to envy; not, to attempt to depreciate them, nor to affect to despise them, nor to admit any feelings of enmity or animosity; and this endeavour, under good discipline, may amount to a generous emulation, and promises a happy success. The best way to rise above envy is to leave as little as possible to be envied. Thus we may attain to a community of interests with the praiseworthy; a fellowship, a sympathy with their minds, their sentiments, and their attainments. And, if they are still superior, we may admire in them the accomplishments, which we esteem and desire for ourselves, and a sense of disparity may be moderated by a consciousness of participation. At least, one may enjoy the consciousness of having employed his exertions for good and noble purposes, and made some advances toward that degree, for which he was formed and endowed.

This may be the way to cure ourselves ; but how shall we cure others ? That is not so much our concern, nor so much within our power. If every one cure himself, then all will be cured. If every one improve himself, then all will be improved. But how shall we prevent or repel the shafts of envy and malice ? That ought not to be so much our concern, as that we may not deserve them, or rather, that we may deserve them. We may not be in so much danger, as we apprehend. Let a man “ not think of himself more highly, than he ought to think, but think soberly ; ” in the inimitable words of the original, *ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν*. Let him “ bear his faculties meekly ” and modestly. Pride is another vice of learning, and nearly akin to the former, or the same in another guise, and not less to be deprecated and exorcized. The higher and wider the prospect attained, the further the horizon spreads and recedes, and man most feels his own littleness in the midst of the boundless expanse. But let us hear the advice of Pindar : “ Nevertheless, omit not honorable deeds ; for envy is better than pity.” And let us hear the praise, which Demosthenes bestows on his countrymen, who humbled the Persians : “ That they left a glory on their deeds superior to envy.” But let us chiefly attend to the higher and deeper principle, which has repeatedly been stated, the great, commanding principle of duty ; a profound and fervent sense of duty, engaging and impelling us to make the best use of our time, and talents, and advantages, and opportunities, for the improvement of our minds, for the benefit of society, for the satisfaction of anxious friends, and for the service of the Author of all, to whom we must give an account. This is the principle, which, in

active energy, will best excite and develop our faculties, and appropriate our advantages, and support our virtues, and correct our vices, and fortify or tranquilize us against those of others, and teach us to find pleasure in their success and honor. And this is the principle, which I should recommend, as the first, and last, and constant principle of education.

Though I have mentioned emulation with some appearance of approbation, I cannot so warmly recommend it, as the leading principle and main spring of education, even in its purest nature and most honorable character. In its fairest form, it comes in so questionable a shape, as to excite some serious misgivings and conscientious apprehensions. It is too readily associated with its baser relative, and is not easily separated from the obtrusive companion. Besides, it may not set up a standard high enough for our possible advancement; but is founded on a comparison, which in some circumstances may require only a moderate exertion. We should rather set before us an absolute and independent standard, like that which is so often styled an ideal perfection. We must raise our views higher, than we shall probably attain; or we shall fall below the measure, which we might really attain. We must take our aim higher than the point, which we expect to reach, or the gravitation of the earth, and all that is about it, will sink the shaft below the mark. We should look to the mighty dead, or the honored living, who may be considered as examples, not as rivals. Our exercises might then be performed as duties required, or honors conferred; not as the trials or triumphs of victory. But perhaps we are of necessity so constantly placed in compari-

son, that a higher pretension might be only a nominal distinction. Yet we would hope, that the spirit of competition may be modified and corrected by the superior power of absolute duty, worth, and virtue.

We would now draw an argument from virtue, from the relation, which a liberal and enlarged education bears to the principles and practice of virtue. It is generally affirmed, that liberal and extensive study is highly promotive of correct and generous sentiments, of good and sound principles, of regular and orderly habits, and of just, good, and honorable conduct. This affirmation must be admitted in general terms, from the nature and reason of things, and from the effects on individuals, and on society at large, from the influence of the higher education spreading itself throughout all orders and degrees and portions of the community. But we are also constrained to admit, that there are mortifying and perplexing exceptions to the observation and the argument. Yet these objections are not to the study, but to the neglect or abuse of it, and the prevalence of other desires and passions. They amount to the negative propositions, that not all, who have the means before them, do become learned; nor all, who have the motives before them, do become virtuous. Partial exceptions are not allowed in just reasoning to defeat a general rule, nor to refute a general observation. We must judge of the subject from its evident nature, and direct tendency, and prevalent effects. And on this ground I would maintain, that study and learning are highly favorable to order, to honor, to virtue, and, I would hope, to religion. I speak again of the diligent, not of the negligent, in trying to show the value and

benefits of study and learning. The mind is occupied, and suitably occupied, on its proper objects, and not so liable to be assailed by the temptations of vice and vanity. It is occupied on worthy and elevated objects, and its desires are excited and directed toward them, and are not so prone to sink to those, that are unworthy, and debasing, and disgraceful. It has a sense of character, and would wish to preserve it. It aspires to reputation, and would be unwilling to tarnish it. In its progress the soul is expanded, and its desires exalted, to contemplate all that is good for man and happy for society. And this effect is increased, when it goes abroad into the world, and views mankind on a larger scale, and perceives the necessities and the interests of the public; a public in which its own duties are appointed, and its own interests are involved. We pretend not, that learning is a perfect catholicon, a universal and infallible "medicine of the soul"; we must look to a superior and more powerful remedy; but in its natural tendency and just application it is a useful and efficient instrument of superior direction and influence. We grant, that it may be perverted and misapplied; and so may every thing connected with human nature; but we proceed on the supposition of its just and wise direction and application. If it produce or permit some evils, yet the immense evils arising from ignorance the history of ages will abundantly testify. If it do not produce perfect men, as every day's experience may show, yet we commonly expect to find some regard to truth and rectitude, to honor and character, in men of liberal education; and he, who abandons them, is a recreant and a traitor to his peculiar privileges and obligations.

The several studies have their respective, and their combined influence in forming and raising the moral character. Of the Moral Sciences this is the professed and direct object and endeavour, to exhibit and inculcate moral principles and precepts; and if there be any power of moral discipline, or any possibility of moral influence, we should think they must leave some impression; and they are designed to make a deep, and permanent, and plastic impression.

Of the Natural Sciences the tendency is to form correct habits of thinking and reasoning; and the direct design is to explore the works and laws of nature and creation; and the suitable effect is to give a deep conviction of the perfection of their Author, the dignity of his laws, and the reality of his government.

Of Literature, we know, that it may be corrupted and corrupting. For the sake of virtue and honor, we should separate "the precious from the vile," and not class the latter under the respectable name of literature. Miscellaneous Literature is mostly conversant with human life and character, and is a most copious source of instruction and excitement, to good, or to evil. I have often wondered, how so much could be said of our little life, which is measured by a span. The Ancient Classics have been generally applauded, as presenting many fine and noble sentiments, great and dignified characters, as well as interesting information, and elegant and exquisite composition. If they also exhibit bad characters and actions, these are commonly attended, or followed, with honest and stern reprobation, and with histories of the most monitory instruction. They wrote not under the light, that has come to us from above. But they often wrote, and

lived, in a style, which may humble us under our superior light; and which should excite us to respond to our superior knowledge and obligations. And at the same time, they are highly important, to show us the evidence of the truth, and the necessity to man, and "the unspeakable gift," of a Divine Revelation.

I intended to have spoken of the relation of our studies to the various professions and situations of educated men; and of some other studies connected with them in our Academical Institutions: of the Oriental Language and its peculiar structure; of its interest to the philological, and its importance to the theological scholar: and of the Studies of Nature, properly so called, of the formations, combinations, and productions of Nature, which might offer their utility and entertainment in all the walks of life. But I have spoken long enough on these general subjects.

I was led into this long discourse by the question, What constitutes a Liberal education? And I was first led to this question by the concern of my own department, which appears to be most opposed, and considered of the least importance. Whereas, if there is any importance in the highest truth, and hope, and life, or any interest in the best writings, sacred and secular, this study is most highly important to the Scholar, the Christian, and the Gentleman of liberal education. I say, the Gentleman; for the epithet *liberal* in this connexion originally and literally signifies that, which is suitable to a Freeman and a Gentleman.

NOTES.

LECTURE I. Page 1, line 1. SAMUEL ELIOT.] It is hardly necessary to say here, that he was a very eminent and opulent Merchant and Capitalist of Boston. The Donation was made and carried into effect in his life-time ; but the name was reserved. After his decease it was declared. I had not the honor of a personal acquaintance, though I was a minister and native of the Town, (not then a City,) and was acquainted with his connexions. But his person was well known, and his character, as very benevolent in himself, and active to call forth the like spirit in others. Indeed, in this spirit his Townsmen have always been open-hearted and open-handed ; as is well understood at home and abroad, throughout the Continent, and in the Islands and distant regions. I have been informed, that he was the prime mover of the Congregational Charitable Society, for the relief of the widows and children of deceased ministers.

P. 1, l. 9. "*Zealous of good works.*"] Titus ii. 14.

P. 3, l. 24. *A course of lectures on a single book.*] As Pindar, for instance, or Cicero de Oratore. But, without doubt, he gives other courses, at other times, on other books.

P. 3, l. 25. *Professor Dalzel writes in his Lectures.*] Vol. I., p. 366. 8vo. Lect. XV.

P. 4, l. 7. *In its relations —*] There is a remarkable relation between different and distant languages, as is shown by those who are conversant with this part of literature, and which denotes a common origin.

P. 4, l. 20. *Attention and perseverance.*] Without much assumption or pretension, we may be allowed to observe : That these are the great art, and secret, and spring, and power, and principle of mind and of life. This was the Genius of Newton, according to his own confession. But I think, that there must be some radical difference between the powers and propensities of different minds. Perhaps the principal difference

is in the very power or habit of attention. There is this passage of Newton in Dugald Stewart's *Life of Dr. Reid*, prefixed to Dr. Reid's Works, in a note near the beginning: "If I have done the public any service, it is due to nothing but industry and patient thought." There is a brighter passage somewhere, and still more instructive, of which I have lost the place and the words, but retain, I think, the sense and the figure. When he first turned his thoughts on a deep and difficult subject, it was dark as the darkness of night before the morning. On keeping his attention fixed, some faint glimmer of light appeared, like the first dawning of the day; which in continuance arose increasing and expanding, till at length the light came over his mind like that of the rising sun. Sir William Jones makes a similar confession. Yet it may be questioned, whether every man by industry and patient thought could make the discoveries and acquisitions of Sir Isaac Newton and Sir William Jones. But there is no question, whether even Sir Isaac Newton and Sir William Jones could have made them without industry and patient or diligent thought. There appears a difference in these minds, as in their objects and studies; Newton's a fixed attention, and Jones's a rapid collection. But attention, application, and industry belonged to both, and were necessary to both their characters.

This perhaps may be ultimately the principle of Locke in his chapter of Liberty, which he calls Suspension; and may enter far into the theory of "the human understanding, will, and liberty." "Think of these things." Take time and think about it. Stay and fix the attention, till better thoughts come in and correct the wayward will, or better reasons arise and clear the clouded understanding. The principle is obvious and simple; but simple powers and principles often produce great effects. The incipient and prevalent impressions of religion are often and well called attention; and attention is as pertinent to the progress, as to the rise of religion.

P. 4, l. 31. *Kaddvayav.*] Xenophon, *Memorabilia of Socrates*, L. I. C. iii. s. 3. Hesiod, *Works and Days*, 336.

P. 5, l. 1. *The first Professor.*] EDWARD EVERETT, then a Representative in Congress, now Governor of the Commonwealth of Massachusetts.

P. 5, l. 8. *The consequences.*] These were, that I was oppressed with offices. See below. I might have escaped them, by resigning my first and proper office, and making way for another person. But I had been called from another place some years before, without any motion on my part; and it was too late for me to think of looking out

for yet another; and therefore I chose to hold on by a sort of reciprocal necessity, which I well understood. But the hardship and misery of the business was, that I had been averse in mind and heart to the steps, which preceded these changes; and had opposed them in words; and then in fact yielded my name, and my name only, to authority and persuasion. I deserved my reward, for yielding against my reason and judgment. We were right, I think, in regard to the ancient matter of fact. But it had been superseded, at first, I suppose, by expediency, or some other cause, and at length by prescription. Besides, I thought and said, that it is a security to have a body of independent and intelligent men standing before us in presence of the public and the higher powers. Further, it is never well and safe, that any men, or body of men, in such a place, should be intrusted with the absolute regulation of their own duties, however superior may be their advantages for discerning them. Those on the other hand were superior, not only in station and power, but in knowledge of the world and of its affairs and business. And further, I thought the scheme impracticable, as it was, and foretold, what it was easy to foresee, that it would provoke a great resentment, and I was not disappointed. It is true, there were then circumstances and appendages, that were irksome and adhesive; and that was the chief cause of the commotion. But they might not last for ever; and temporary inconveniences and partial exceptions are not valid objections to a settled and useful constitution. But, were they otherwise, there was no help, where there was no power. My course, if I took any, would be to quit the lower ground of subordination, and try the vantage ground of public opinion. *Cætera desint. Συνεπεί.*

P. 6, l. 13. *But from some defect —*] There was a manifest aversion to any thing beyond the text and the words; and for this and other reasons I held them as closely as I could to the text and the words; supposing that they were unwilling to lose their time and patience on vain speculations.

P. 6, l. 17. *In the course of events,*] Some apology or account seemed to be due for partial performance; or for not performing impossibilities.

P. 6, l. 27. *Reduction and connexion of offices,*] This was a plan of economy, or recovery, to diminish the expenses by reducing the number of officers, and increasing the duties of those who remained. My first office was that of College Professor of Greek, or simply teacher or hearer of the classes and lessons. This had been the

work of two men. I began alone with all the lessons and classes or divisions; and could sustain it myself in some measure. But so many divisions could not be exercised to advantage by one person. There was not time for it in the arrangement of studies. Therefore, after some trial, I voluntarily gave up about a third part of my original salary, to contribute mainly to the support of a Tutor. By the new plan, the office of College Professor was merged in that of Eliot Professor, with the duties of both included, and assigned to me, with half a Tutor to help me. The other half of the same man was given to the Latin. This was a plan of calculation, rather than of education; and almost impossible to be arranged in practice. I did not like this half-and-half mixture, and chose rather to go for the whole; and therefore gave up my half to the Latin, though the whole man would have been a very good man for me. Thus I labored on alone, as much as I could, most of the time in sorrow and sickness and trouble, from repeated mortality in my family, till the lectures were required, and a Tutor was added at my request.

P. 7, l. 1. *Able assistance,*] CORNELIUS CONWAY FELTON, then Tutor of Greek, now Eliot Professor of Greek Literature.

P. 7, l. 5. *And now I must consider—*] The design of this consideration was not so much to find out my own course, as to show to others, what I had “found out by my learning,” or *guessing*; to give some account of the manner of instruction; of the methods that had been, or might be, pursued in teaching and lecturing; as in the next lectures I attempt to sketch out some history and account of the matter or materials of education.

P. 8, l. 19. *O Soul of Sir John Cheek,*] Sonnet XI. I suppose he gave a comment with the passages, which he read and translated. Next to this quotation is the following passage in the original manuscript: “This is said by Milton, and of the age of Milton; and it is said of every age. I have read it even in German books, of the last century. And it is too often true. But I humbly think, without assuming to vaunt ourselves, that in this age, and in this place, there are those who can do as much, as is here ascribed to Sir John Cheke, *with due preparation.*” In fact, this way of free translation appeared to be preferred as more elegant and clerkly. It might also be rendered more easy, by the skill of learning which the ingenious knew how to apply. Luckily the letter-press of the books was so open as to admit copious scholastic annotations, or innotations, or internnotations in manuscript, which admirably assisted the labor of the memory and the study.

Therefore, to check the pride of genius a little, and to increase the exercise and discipline of the mind, I held them closely to the text and the words as possible, construing and parsing. Another countercheck, somewhat quarrelsome, was to go round occasionally, circling the square of the school-room, to search and seize contraband goods. This was so unpleasant a process, that I endeavoured, too much, to make the apprehension supersede the necessity of the execution. I have on hand a goodly number of these confiscated wares, full of manuscript innotations, which I seized in the way of duty, and would now restore to the owners on demand, without their proving property or paying charges.

P. 12, l. 9. *Now, hæc diplomata.*] This reading appears not quite so well to agree with the context, as that which it has displaced, according to our interpretation of the formula; as it may "seem to signify," that the graduate is authorized to give lessons or lectures on his diploma. But it may be fairly construed to import, that he is entitled to give them (lessons or lectures understood) on the strength, or by the authority of his diploma. Indeed, either of these forms, of book or diploma, may be taken as a visible sign or emblem of the act of conferring degrees. And certainly the latter renders the ceremony more convenient and graceful in the act, and more significant and appropriate in the appearance.

There is another of these forms, on which I take the liberty to offer a morsel of criticism: "in lingua vernacula," from *verna*, a slave born in one's house or family of slaves, *familia*. It is true, the adjective *vernaculus* is transferred by a bold figure, catachresis, *abuse*, to signify any thing domestic, or of one's country. But it signifies also, by a not very bold metonymy, vulgar, petulant, scurrilous, in plain English, — what I will not name here. These associations may render the phrase unpleasant to the fastidious. It may have been used by the scholars of former days to distinguish themselves from the multitude, who knew no other than their native tongue, whether slaves, serfs, villeins, gentlemen, or noblemen.

But to us, *Sermone Patrio* is more generous and noble, more paternal and patriotic, and more suitable to Freemen; and I think it is more used, or approved, by classics, critics, and scholars.

P. 13, l. 3. *In this direction.*] I have been informed, that a Professor of Yale College lectures or discourses on Demosthenes de Corona, making it the basis of rhetorical instruction; and that the students go along with him, and second his exercises by their own studies.

P. 13, l. 21. *We live in a world of words,*] And we live in the most

abundant part of the world, France not excepted. We have such a *copia verborum*, such a profusion of words, and extravagance withal, that millions on millions are merely thrown away and wantonly wasted; — as plenty as dollars, and more “plenty than black-berries.” We have some things, too, and some thoughts, as well as words.

Sometimes I think that all our ideas are words. But sometimes we may have ideas and thoughts, for which we cannot find words, for want of them either in the mind, or in the language. And sometimes they occur from other languages, for want of them in our own. Sometimes “they will not come for calling;” and again they may be found by waiting and searching. Hence in part the advice “to keep your piece nine years.” And hence a great command of language is a frequent and great commendation of an able and ready writer and speaker. And again there may be a ready flow of words, or a great show, without any ideas or thoughts to support them. But we must stop short, or we shall run into an ancient and modern, a subtle and endless inquiry; or may fly up to Plato’s world of preëxistent ideas and souls. Superior spirits must have some more immediate, intuitive, and intense mode of perception and communication.

P. 16, l. 5. *The Palladium,*] This is not quite classical. Ceres was the mistress of the mysteries of Eleusis. But Pallas dwelt in the Acropolis of Athens, which was more to my purpose. The Palladium was first the image or symbol of Pallas, on which the fate of Troy was said to depend. But the word Palladium, being in common use, seemed to throw a slight veil over the heathen allegory. I will only add, what is obvious in the text, and elsewhere, that the *Idol* was any thing sacred or consecrated, not only the temple, but the grounds about it, or groves or fields or places without a temple. The *Nave* was the inner temple, where the image or symbol resided, from *nāu, nauiu, to inhabit*.

P. 16, l. 13. *After all that is declaimed,*] I had been “pester’d with a popinjay” linguacity, and random declamation.

It seems to be taken for granted, that we are much wiser than our fathers, especially the younger part of us; more studious, more learned, more every thing. Beside the history and tradition of the times and the men, I have some evidences in my study to the contrary, which may be produced hereafter. In the anxious and troublous times of the Revolution, their studies were disturbed, and their thoughts were turned upon the great principles and actions and dangers, in which the country was engaged. Yet eminent scholars arose in that trying period. Before the Revolution, I believe, and in the early times of our country, great and undivided attention was given to the

** see Appendix to the work of the Rev. Dr. Johnson*

sounder and higher parts of learning, especially to that which is particularly connected with Theology. President Willard was a very learned man, "a rare old Grecian," a deep and practical mathematician and astronomer, and of very general reading and knowledge. And what is more, and better, and greater, he was, I believe, a sincere, honest, good man. His grace was in the inner man, and not all on the outside. But his dignity was in both. I had the honor of serving under him several years as a Tutor; and he did me the honor to express his regret, when, in his sickness, I took a sudden start in another direction, which had been long meditated. Even at that time of the exhaustion and prostration of the country and its institutions, which followed the deadly struggle for life, liberty, and independence, I think those of us, who studied, went more heartily and radically into the work, so far as we went, than I have since commonly observed. We were simple enough to believe that learning is a good thing; and that College learning is good learning. There was a Willard Peele in our class, who held our heads down to the work in the study, if we wished to hold them up in the school-room. Hence probably grew a habit of minute attention to the very words, forms, and anomalies of a language, not merely to general rules and observations. Since that time knowledge has been advanced, and the means of it increased, and many have made good use of their advantages. But likewise avocations have been multiplied, and miscellaneous literature vastly augmented, together with much that cannot justly be called literature. These things engage and divide the attention, and withdraw it in part from more serious and severe subjects. The men of former times, not being so much exposed to these temptations, gave themselves more entirely and exclusively to the severer studies; and, moreover, they wrought under a deep and serious sense of religious duty.

P. 16, l. 17. *Recitation.*] In reading I added, "construing and parsing," rather sportively, referring to former intercourse. This seems to have been taken, once or twice, more seriously than it was intended. Yet, seriously, the first step is to learn the language, that we may be able to read the books, and give or receive the comments.

LECTURE II. P. 21, l. 14. *Magical operations.*] Mosheim, Ecclesiastical History. Century X. Part II. Chapters I. II.

P. 22, l. 9. *A reasonable interpretation.*] Thomas Aquinas, Summa Theologiæ. Pars Prima Secundæ. Quæstio XCVI. Articulus 5.

"The law is not made for a righteous man, but for the lawless and disobedient." 1 Timothy, i. 9. Not that he is free from the restraints

of the law, but that they are not necessary to restrain him. He is ruled by a superior law, which sets him above transgressing the inferior, and incurring its penalties. Unless the human law be contrary to the divine; and then he submits to the human penalties, rather than transgress the supreme law. This was the case of the early Christians, and they submitted to martyrdom. This appears to be the sense and interpretation of St. Thomas.

He was a man of great learning and ability in his time, and has left seventeen volumes in folio to the world, or the cloister. I have his *Summa Theologiæ* on my shelf, in a vast folio of close and fine print; and thus may boast of possessing the better part of the learning of the Schools. But I cannot profess to have studied it with all the humble and faithful diligence of Dr. Young, under the guidance of the Poetical Pope, as we read in Johnson's "Lives of the Poets." It is at the service of any one, who wishes to go to the fountain-head, and consult the oracle for himself: "*Sanctos ausus recludere fontes.*" Virgil. Georg. II. 175.

This book came from the library of one of our old divines, a minister of a secluded parish, with a number of other books of Protestant theology and learning, mostly in Latin; one of which was Wolfgangus Musculus. I have other books of great name and solid character from the libraries of others of our old divines, and have seen more. In the College library I have seen and used copies of early editions of Greek authors, which have the names of our early Fathers written in them, some of which copies, I think, would hold a respectable place in a European catalogue of rare books. They were probably out on loan, when the old library was burnt, or were presented after the fire, to help to repair the loss.

Among the books of the ancient clergyman before alluded to, is a Hebrew Bible of Arias Montanus, in large folio, with the Greek New Testament and Apocrypha annexed, and the Latin Vulgate connected, with the corrections of Pope Sixtus V. superadded. I have also a fine old copy of the Hebrew Bible of Van der Hooght, which belonged to the minister of an inland town. I had a Hebrew Bible of a peculiar description, from another inland minister. But it seems to be gone the way of other books, by the pernicious practice of lending, or borrowing. Who could borrow such a book, I cannot remember, nor conjecture. For it was all clear and pure text of the Synagogue and the Rabbins, without any vowel-point, mark, note, comment, preface, or apparatus whatever, except Rabbinical annotations in the same unadorned beauty with the original. Yet I have heard that man, in his old age, after a long avocation in teaching boys and children, read that text with all the vowel sounds, as if they were all plainly marked on the page.

These notices may serve to show, that if these Fathers read their books, and mine bear the marks of use, their reading was not very light and superficial. And that they were studious, we have sufficient evidence in their history and their works. There were Mathers, and Barnards, and Tuckers, and Holyokes, and Chauncys, and many other such, in the land in those days. I name these, because they are most known to me by their connexions. But those, to whom I have before referred, were not men so conspicuous in the land, excepting Bishop Bass of Newburyport. They were the ministers of parishes, which the eye of the traveller seldom visited, and which rarely saw any other learned man, than their own, except in his pulpit. Perhaps their studies were too abstruse and scholastic, and that some more animated sentiment, united with sound knowledge, is more effectual in exercise. Yet they were the instruments of a serious religion and regular morals. They were also, remotely and nearly, instruments of our liberty and independence; for they kept up the light of knowledge and the power of virtue in the country. And they were, for the most part, zealous friends of liberty and advocates of the Revolution. One popular young preacher was so zealous in the cause, that he shouldered his firelock, and placed himself in the ranks under the orders of the Captain. And the Captain wisely ordered him to his study, where he could do better service by watching and praying for them.

P. 22, l. 29. *Rights of man.*] I cannot profess to be accurately versed in political and constitutional history, especially that of the middle ages. But I am inclined to think with others, that we are much indebted to the ancient classics for our modern rights. The revival of ancient letters was the revival of ancient liberties. The liberty of the people was the liberty of the schools. The feudal liberty was the liberty of the few, and the slavery of the many; the lawlessness of the barons, and the servitude of the villeins. The wild tribes of Germany and Sarmatia appear to have lost much of the spirit of freedom, for which some of them bore the name of Franks, when they were settled in the milder regions of cultivation. The leaders became lords, and the soldiers their vassals. If all the conquerors were lords, or knights, or esquires of some degree, the conquered may have been made their subjects, their slaves and property. I can hardly believe that all the Britons were driven into Wales, or slain; much less, that all the Gauls and Spaniards were exterminated. The wise king was the friend of the people, or the commons; and, being joined with them in interest, he raised them by degrees, to curb the power and domination of the nobles. To this end, with other means, he granted them charters of incorporation. But still the liberties of corporations were chartered, or granted, and limited liberties, and might be and were revoked or de-

feated. We read not much in that period, I think, of the natural and common, imprescriptible, indefeasible, unalienable rights of man. These are American terms, American innovations, if you please, Dr. Campbell of Aberdeen, and Dr. Johnson of London, but proper to an American Vocabulary. See Dr. Campbell's Sermon, Dec. 12, 1776. I think they were the scholars; who, trained in ancient lore, taught the people truths and rights, which they would not have known, of which they would not have thought, under their habits of custom and prescription. Thus were settled the liberties of England. And they were brought to this land by English men and scholars, where they have been established and increased, till they have been reflected on Europe, even on Great Britain. In this land, they were men of the classical school, who declared and proved them, though they were maintained by the great body of the people.

The liberties of Rome were at first securities for the people extorted from the Patricians; and in progress they were a continual struggle for rights, powers, and privileges; till the people prevailed to destroy them by their fondness for popular leaders. This struggle existed in Greece; but it was sooner settled in Athens, whence we receive most of our ancient literature. The people became sovereign, and often tyrannical, till they were debased and ruined by their levity and excesses. Thus we may perceive the rise, progress, and ruin of liberty. We pretend not, that all knowledge and sound principles come from Greece and Rome. But their history and writings set men to thinking and acting, till by degrees they fixed on just principles of right and government.

It may be remarked, that scholars are very apt to be lovers of freedom, and that even to excess, till, as they grow older, or wiser, they see and feel the force of the maxim of Washington, "Liberty with Order." At my first degree, in 1792, I bawled like a calf for France and Liberty. But my tone was soon and sadly changed. Had I spoken, as invited, at the second degree, in 1795, it might have been on the excesses and horrors of licentiousness and infidelity. In England, where the balance has heretofore inclined to the side of power, many of the best poets and writers appear as enthusiasts in the cause of freedom, sometimes to a ludicrous affectation. In this country, scholars may be esteemed the same, but sometimes they see and feel the necessity of inclining to the side of order. The great and evident danger of liberty is in the want of knowledge, wisdom, and virtue.

P. 23. l. 10. *The means of interpretation.*] Simply and clearly, we must know the languages, in order to be able to read, and understand, and interpret the original Sacred Scriptures. And it is highly conducive, if not absolutely necessary, to a good understanding, that we

know these languages and their authors more extensively, than in these Scriptures, that we may exercise a sound judgment and just comparison on the meaning of words and the construction of sentences. For this extent of knowledge several reasons may be given. I will instance in one, which happens to be now before me. It is held, that the style of the New Testament is peculiar, partaking of the Hebrew idiom, and adapted to the doctrines revealed; and this, I believe, is true. But we ought to know in some measure, how far this is true, and in what instances. We ought to know something of Hellenism, as well as of Hebraism. It may be all pure Greek, or all pure Hebrew, or both, for aught that those know, who know little or nothing about either. *or neither,* Young men have faced me down on idioms, which to me were perfectly familiar. No reason could be given for their assertions, but that it is so, and they knew it. And no answer could be given, but silence. And this on some of the highest points of doctrine. We cannot all indeed do every thing, and must make use of the labors of others. But we ought to be able to make some true estimate of their works; and not take every thing upon trust, or according to our own will and pleasure. Some contend, that the New Testament is nearly all pure classic Greek; others, that it abounds with Hebrew and other idioms, and with local phrases and allusions. I suppose, that the truth, as in most cases, is between the extremes. I have thought, that I found what are called Hebraisms, in some of the best and highest Greek authors, and mostly in the ancient and poetical style. They may have been brought from the East in the migrations of the people; or may have been derived from their Oriental connexions; or may have been formed separately by the similarity of human thought and genius. I have marked these passages on the margins of my books, not on those of the College; as they occurred in reading; but they are scattered through some extent. I will only remark on one passage, which strikes me as remarkable; "to kick against the goad" is read in Euripides, I think, and perhaps elsewhere, as a proverbial expression. In fine, that we may judge correctly, and before we pronounce positively, we should know by ourselves, or from others, whether what appear to be Hebraisms are not also Hellenisms. And so of other matters. That is, we should know something of the languages. — As to the general style and construction of the New Testament, the writers differ according to their respective vein and genius. The Greek authors differ as much or more among themselves; and as much perhaps, as they differ from the writers of the New Testament.

In regard to the historical evidences of our religion, which are of the greatest moment and consequence, these are originally contained in the Latin, Greek, and Hebrew languages. *and Latin* They have been collected, or extracted, in many and various treatises and arguments. Dr. Lard-

ner in particular has collected the Christian, Jewish, and Heathen evidences and testimonies in a vast assemblage ; and they stand in such a multitude and force, as, I think, could not be resisted but by a determined and desperate resolution. He has translated them for us ; but I should be very sorry not to be able to read the originals which he has presented on his pages, and to recur to those to which he has referred us. This is the primary, and most powerful and convincing species of evidence. Godfrey Less, a Professor of Gottingen, has made a more succinct argument ; taking only those grounds, which he thinks may be invincibly maintained against all plausible objections. This is the method to be taken with an antagonist. But many reasons may abundantly satisfy and edify a candid inquirer, which might not satisfy or subdue a close disputant. And it would be a great loss and damage to a friend of the truth, to be confined to those arguments only, which would silence an adversary. But cumulative and conspiring evidence is valid also against an opponent.

Now suppose all these means and evidences to be neglected and relinquished ; and where should we stand ? and how should we stand ? We believe, that the Infinite Power can accomplish his purposes without instruments. But that is not the common method of Providence and Government. He is pleased to employ instruments, and provides the means, and requires the preparation. Other reasons for the study of the ancients are strong ; but this to my mind is incomparably the strongest, and to my mind it is irresistible. Psalm lxxviii. 41.

P. 25. 1. 2. *Johannes Scotus Erigena.*] This is a different person from Johannes Duns Scotus, called the Subtle Doctor, who is celebrated in Hudibras. John Erigena lived in the ninth century, and John Duns in the fourteenth. Erigena is said to have been a native of Ireland, as the name indicates, from *Erin* ; though he is also claimed for the town or county of Ayr in Scotland. Mosheim, Cent. IX. Part II. Ch. I. Sect. 7. John Duns is called an Englishman, but probably, I think, was of the town of Dunse, in the borders of Scotland. Idem, Cent. XIV. Part II. Ch. II. sect. 38. He was the great antagonist of Thomas Aquinas, and gave his name to the sect of Scotists in opposition to the Thomists. The name *Scotus* appears to show him a Scot in distinction from the English. But the same name will not so clearly distinguish Erigena, because, I believe, it was also applicable to Irishmen. Something I have read of an invasion and settlement of Irish, called Scots, under Fergus I., on the western part of Caledonia, or Gaeldochd, whence they gradually spread their power and their name over all Scotland. — There is a story of Erigena, which shows his ready wit, and his familiarity with the Emperor and King ; which, I suppose, is common enough, but may be repeated. They were sitting at table together, when the King

asked: "What is the difference, or distance, between Scot and Sot?" John answered, "The table." The joke appears better in the original bad Latin: "Quid interest inter Scotum et Sotum?" "Mensa."

P. 25, l. 22. *The principal things.*] These are confessedly of great value in themselves and in their effects. And the general activity and prosperity increase the vigor and power of the understanding, and the means and the motives of education; unless they degenerate to extravagance and dissipation. But the great interest of man and society is man and mind, to make intelligent, honest, and good minds, men, and citizens. And this must be done by good principles, sentiments, and knowledge, good education and government, private and public. "The proper study of mankind is man." See Johnson's "Life of Milton."

P. 26, l. 15. *To shine as the brightness of the firmament.*] Daniel xii. 3.

P. 27, l. 3. *The moral character.*] A man of regular science will understand the moral character, as including religion, or included in it. But serious persons may be apprehensive of the term, as if it were taken exclusively, or assumed as a ground of confidence, rather than rendered as a performance of duty.

P. 29, l. 23. *One primitive language.*] I have not gone far into these investigations; but ought to have mentioned the similarity of radical words, as well as the variety of derivations and additions. This is mentioned in a former note.

P. 31, l. 31. *An habitual knowledge.*] While they are thinking only of getting and saying their lessons, they are acquiring by habit, insensibly and unconsciously, a knowledge of the principles and laws of language. So in rhetoric, good thoughts and expressions are gathered by habit in reading good authors. But instructions and observations are useful in both cases, to direct and fix attention.

P. 32, l. 15. *Sooner to decay.*] Longinus attributes the decay of eloquence from its ancient purity and power to the slavery and corruption of the world. Sect. XLIV. Another cause may be that suggested in the passage next noted.

P. 32, l. 22. *The approved good sense.*] "We want better bread than is made of wheat." — *Pursuits of Literature*, quoting Sancho Panza. Dial. I. 81. Note. When the best thoughts and expressions seem to have been occupied and, as it were, used up, or, as the French say simply, *usé*, there appears to be a reaching, and stretching, and strain-

ing after something new and extraordinary ; in which effort the aspirant is frequently so far successful. But whether he be equally successful in making the thought and the language intelligible and impressive, is another question. To be impressive, a passage should at least be intelligible ; unless we must admit, that obscurity is not only in part, but in the whole, a source of the sublime. I must humbly confess, that I cannot understand some things, that I read, or try to read. I con them over, to find out, if possible, to what they may amount. I try to reduce them to plain and simple English ; and sometimes they appear to be common notions dressed in a portentous garb ; sometimes like visionary and unsubstantial imaginations, or like reaching to grasp a shadow or a ghost ; sometimes they appear to be all "words, words, words" ; and sometimes I "make nothing of them." I cannot comprehend the finite and the infinite ; unless the infinite is to be taken in one of the Latin senses of the word, for *indefinite* ; and then I acknowledge, that it is agreeable to Dean Swift's general rule : "Proper words in proper places." There are various forms and phases of this extravagation, which must be left to a more extensive and discriminating examination. I humbly hope, "that in judging others I do not condemn myself," having always been flattered with the praise of simplicity throughout.

P. 33, l. 9. *Longinus or Apollonius* —] Rhodius. Portions of these authors were in our course of study, and were accounted among the hardest. Both these appear to me as instances of the inflation of later writers in comparison with earlier authors. But both have ideas and thoughts to sustain their words. Longinus, we know, was a masterly judge of books and of style ; and his treatise of the Sublime is still a source of the best rhetorical instruction. Yet he appears to me over fond of great swelling words and sentences in his own composition. Apollonius in his *Argonautics* shows, as I think, poetical power and beauty. But his diction often appears forced and hard, and his descriptions, narrations, and speeches overwrought and overcharged. Yet Virgil has done him the honor of imitation, but, I believe, avoiding his excesses.

P. 33, l. 22. *One immured in antiquity.*] I fear, the example goes with the remark, having been immured many years in the borders of antiquity, and scarcely able to read English, for want of time or attention. Being engaged in reading Greek, and some ancient Latin, and more modern Latin in unmeasured and complicated periods, with a dissertation between the noun and the verb, and the members of sentences intersected and interserted with prodigious ingenuity and perplexity ; the mind slid over plain and easy English, as over a field

of ice, not indeed by reason of the coldness, but of the plainness and smoothness of the surface. Another cause of the hardness of some modern Latin may be, that the writers appear to have fondly collected all the hard words and stubborn phrases, intricacies, and nodosities, that may be found in a hundred volumes, or in a whole dictionary, and scattered them plentifully over every page, to show their Latinity.

P. 33, l. 31. *The use or abuse of words.*] The first instance that occurs is the frequent word, *predicated*. Such an act or proposition is predicated *on* such a reason or supposition, for *founded*. Logicians and lexicographers inform us, that to predicate is "to affirm one thing *of* another; as whiteness is predicated *of* snow;" or simply, snow is white. I had collected more instances in my head; but at present they escape my recollection. And let them go; for I find myself, like Cowper's shadow, "spindling into longitude immense." Task V. 11. But I will add, that Dr. Campbell of Aberdeen, in a Sermon preached against us in 1776, charges us, among other errors and sins, with delighting in "great swelling words of vanity." And we must, I fear, plead guilty in some degree. We would rather be *obligated*, than *obliged*; and think more, or speak more, of being *humiliated*, than of being *humbled*. But I believe that those, who have been drilled and trimmed through all the forms of the schools, in general, show less of this fondness, than others who aspire to the praise of fine writing.

P. 33, l. 32. *Shakspeare is an exception.*] To all common observations on common men. I cannot boast of being deeply skilled in "the learning of Shakspeare"; but have read his works more than once, as may be perceived. I have an impression, that the learned languages were in vogue in his time, and were taught in the higher schools to those, who were not designed for the universities. Milton seems to intimate as much in a passage before cited. Page 8. We read, that ladies of high station studied them with diligence and affection; the lady Elizabeth, the powerful Queen of England, and the lady Jane Grey, the unfortunate Queen of a day. Such also were the celebrated daughters of Sir Anthony Cook and Sir Thomas More. For the quotations, see Shakspeare, Merchant of Venice, Act V. Scene 1. Pindar, Pythia, Carmen I. 25.

P. 35, l. 1. *Shorn of his beams.*] Milton, Paradise Lost, Book I. 596. These fragments, floating in the current of thought, occur first in speaking and writing, more frequently perhaps than properly. I cannot say, "Adparent rari nantes in gurgite vasto." Virgil, Æneis I. 118.

P. 36, l. 8. *May well direct.*] Men of education generally take a lively interest, and have much influence, in parochial measures and settlements; and they ought to be prepared to fulfil these offices of their station in all good conscience and good discretion. *Through desire.*] Solomon, Proverbs xviii. 1.

LECTURE III. P. 38, l. 15. *My people are destroyed.*] Hosea iv. 6. When Terentius Varro had almost destroyed his people in the rash battle with Hannibal at Cannæ, and was returning with a few remains of his host from the field of slaughter, the Roman people of all orders went forth to meet him, and to thank him, that "he had not despaired of the Commonwealth." Livy, Dec. III. L. II., end. This was a strain of fortitude and magnanimity; and it was the principle of life to the Republic. The awful words of the Prophet often come over me in contemplation; but I should rejoice to be more disappointed than Jonah. Washington and Adams, I believe, have felt and expressed a confidence in the ultimate good sense of the people. But this good sense must be informed and cultivated; and it must be animated and directed by a good spirit, the spirit of wisdom and virtue; and it must probably be instructed by the severe lessons of adversity; in order that we may be saved; if at some time it be not too late for repentance. I cannot conceive, that a *right* honorable man, unless he be easily and grossly deceived, would take advantage of the imperfection of human language, or human caution, to turn words from their obvious meaning and direct intention, and give them an oblique and sinister interpretation, to effect his own purposes. Bishop Butler has made a sagacious remark, which is frequently repeated, that fanatics are often hypocrites, so far at least as to practise artifice; however opposite and incompatible these characters may appear in the abstract. One reason is, that a violent passion is apt to be little scrupulous of the means, while it drives furiously at the end. The observation may be applied to violent passions in general.

P. 38, l. 17. *The design of a liberal education.*] This observation is to be applied particularly to a College education, designed chiefly for professional life; not against other plans or schools, where a very useful and respectable education may be obtained, and preferable for other purposes and business of life. The argument is, that a College education ought to be a liberal and general education. It is against those, who may be disposed to neglect or omit some of their proper studies and favorable opportunities. If a person have the means, he may happily improve himself and benefit society by literature and science. But if his occupation is to be in accounts and trade, however honorable, I cannot clearly advise him to prepare himself in the

classics ancient or modern, without some more peculiar preparation. They may adorn and gratify him; and he may subject his taste to his interest and duty; but it will probably cost him some struggles and exertions.

P. 39, l. 28. *Wherefore is there a price.*] Proverbs xvii. 16.

P. 43, l. 28. *The judgment of Cicero.*] Pro Archia Poeta, Sect. 1. 6. 7. I was unwilling to omit the authority of Cicero in this place, though these passages are frequently repeated.

P. 46, l. 5. *Yet leather.*] In the famous siege of Gibraltar, the Spanish floating batteries were covered with leather, to shield them from the red-hot balls of the British.

P. 46, l. 15. *The spirit that dwelleth in us.*] James iv. 5.

P. 48, l. 12. *Inimitable.*] A smoother word for *untranslatable*. Romans xii. 3.

P. 48, l. 21. *Pindar.*] Pythia, l. 164.—l. 23. *Demosthenes.*] Olynthiac III. 9. Dobson.

P. 52, l. 16. *Of Literature.*] There are not a few poets and other writers of imagination, whom I cannot without reserve put into the hands of young persons, especially females. We are much obliged to the Ladies, who of late have devoted their talents to this interesting class of readers.

P. 53, l. 13. *Studies of Nature.*] I have often wondered, that young men, who have the means before them, should neglect the opportunities of furnishing themselves with these very useful and agreeable studies. But when I consider the many demands on their attention, and the invitations of the libraries, and other less worthy avocations, I cease to wonder, but cannot cease to regret, for them, and for myself. Yet I attended Dr. Waterhouse's course of Natural History two seasons in succession. Chymistry was then mostly limited to the Medical class; and Mineralogy was not introduced.

P. 53, l. 27. *The epithet liberal.*] *Liber, liberalis*, a freeman; *gentilis*, a man of family and rank. The Seven Liberal Arts were so called, because they were proper to the education of such persons.

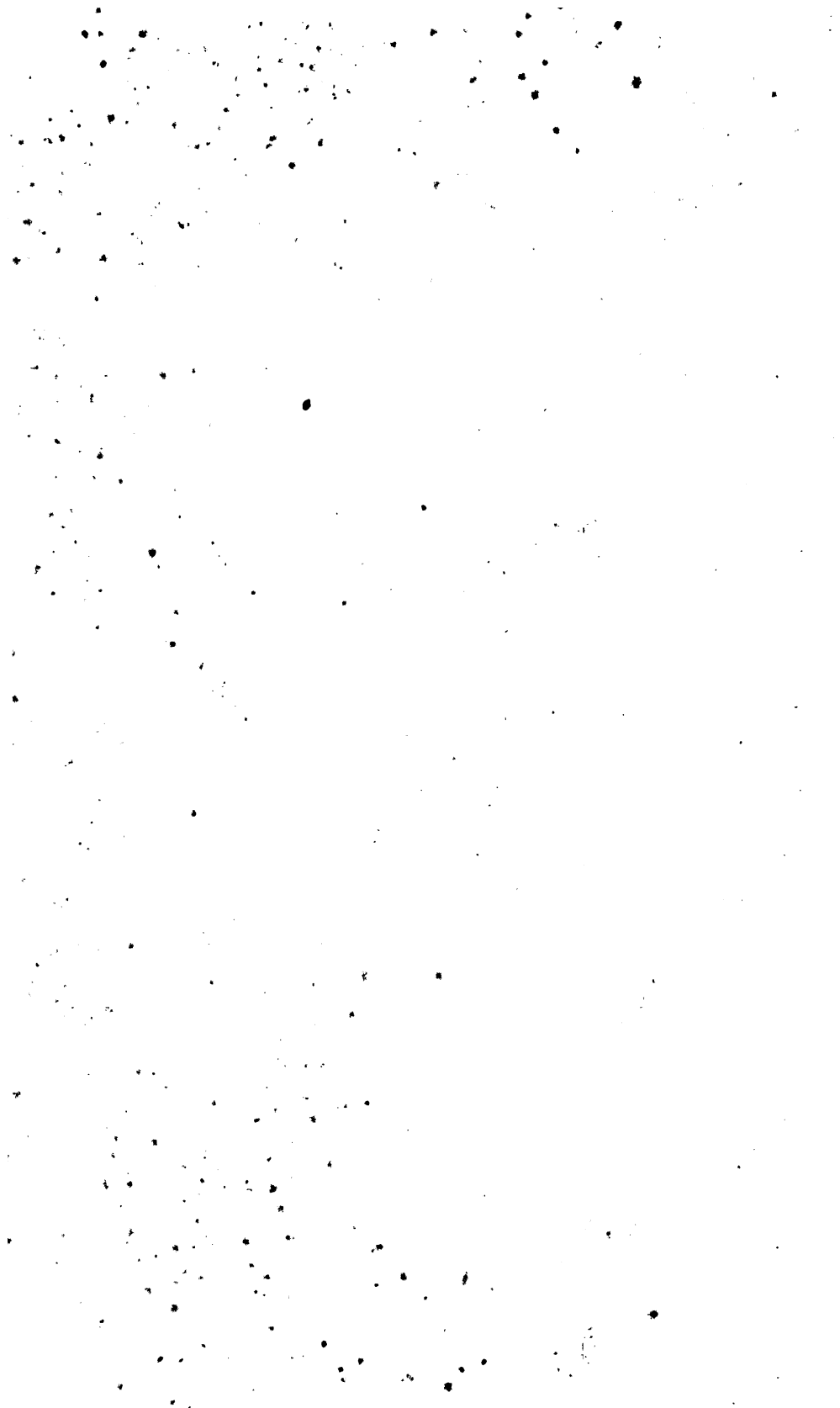
P. 57, l. 8. *The ancient matter of fact.*] From Mr. Peirce's History

of Harvard University it appears, that the Two Tutors were originally Fellows of the Corporation. The other three members appear to have been taken from the vicinity. When new Tutors were added to the College, these also claimed the right of Fellowship. This question agitated the College, the Court, and the Country. Two were finally admitted, with the reserve, that this concession should not be drawn into a precedent. But it appears from the Catalogue, that some Tutors were Fellows until 1780, when Mr. Caleb Gannett resigned. Professors were continued longer in the Fellowship, till the resignation of Professor Pearson in 1806.

There is a piece of land between the former Parsonage and the College house westward, which was called the Tutors' Pasture, and it was let by them, and the rent received, when I was in that office. It was formerly called the Fellows' Orchard, as I have seen in an old deed of the parsonage. As Mr. Peirce informs us, this land was "given in 1645, by John Buckley * — and Matthew Day, steward, for the use of the Resident Fellows." Since I returned to College, in 1815, the rent was paid by Dr. Ware to me, I suppose, as Senior Fellow of the House, and was duly distributed. But in process of time this land was inclosed with the College grounds by Mr. Stephen Higginson, Steward. I spoke to Mr. Higginson on the subject. He appeared not to have known the right and title; but said, that he would see, and pay rent for it, if he could. I supposed, he meant to consult authority. But no rent was ever paid. I mentioned the case repeatedly to persons in authority, but without success. The last time was in President Quincy's study, at a meeting of the Trustees of the Dudleian Lecture; when I stated the case particularly to Dr. Porter, who replied in this way, "that the title is doubted, or disputed, or unsettled." I do not recollect the exact words. I received the title of Fellow of the House from President Willard, who signified, I think, that the land was holden under this title. There seems to be some confusion in the use of these terms, Resident Fellows, Fellows of the House, and Fellows of the College. See Peirce, pages 15, 81, 113, Ch. xiii, and elsewhere.

There was also a legacy of Mr. Tutor Flynt, of seventy pounds sterling, mentioned by Mr. Peirce, page 260, "the income to be given to four Tutors." From this fund I formerly received an annual dividend, and purchased books with it, and inscribed them to the memory of the donor. I have made mention of it, and think it was replied, that several funds had been consolidated. But it may have been exhausted in the course and changes of time.

* Or Bulkley, or Bulkeley, the "First Master of Arts in Harvard College."



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